# THE
# MONTHLY REVIEW,
## For JULY, 1803.

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ART. I. *The Life and posthumous Writings of William Cowper*, Esq. With an Introductory Letter to the Right Hon. Earl Cowper. By William Hayley, Esq. 4to. 2 Vols. 2l. 12s. 6d. Boards. Johnson. 1803.

WHEN the friend undertakes the office of the biographer, he places himself in a situation which demands peculiar delicacy and address. If, in attempting to do justice to departed genius and worth, he should exceed the bounds of moderation; and if his praise, instead of being well-measured and accurately defined, be on every occasion overflowing and extravagant; his exertions may indeed be pleasing to his own feelings, but will neither be satisfactory to the public, nor conducive to the elevation of that character which he has so indiscreetly panegyrized. Mr. Hayley seems not to have been sufficiently attentive to this obvious truth; and though he remarks, in the Introductory Letter, that it is not only his wish that the present work 'may obtain the *entire* approbation of the world, but also that it is infinitely more his desire and ambition to render it exactly such as is most likely to gratify the conscious spirit of Cowper himself, in a superior existence;' he does not appear to have adapted the nature of his narrative to the nature of his subject. The mild, retiring, unassuming spirit of Cowper, if indeed conscious of that which is passing in this sublunary state, will derive little pleasure from beholding himself so "trickt and frounc't," so over-loaded and bedecked with praise, as he stands exhibited in the present memoir. Much as we feel ourselves obliged to Mr. Hayley for collecting every record of this amiable man and true poet, and sincerely as we thank him for presenting us with that series of his letters in which his heart and mind are so amply displayed, we cannot approve the high-flown eulogy in which he has indulged his pen. What reader can grant his serious acquiescence and approbation, when he finds Mr. H. informing Lord Cowper, in the Introductory Letter, that 'the death of the *enchanting* author, who forms the

subject of these volumes, inspired the friends of genius and virtue with *universal* concern, and that some authentic and *copious* memorial was required to be produced with all *becoming dispatch* to alleviate the regret of the *nation?*' It may be objected that this is the report of a poet, artfully exalting his own profession: to obviate which remark, Mr. H. assures us that he is no poet, and strikes himself out of the list: but this artifice will not avail him; since it resembles the modesty of a coquette, who denies that she is handsome, while perfectly aware that her countenance will affirm the fact. It is in vain for Mr. Hayley to swear, in the Horatian form *, that he is not a poet. Even the work before us has every poetical grace, excepting that of measure and fiction: though we cannot mention this circumstance as an excellence, since it appears in the semblance of prose.

If there ever existed a Telephus or a Peleus, whose biographer would have felt himself bound to throw away the *ampullas*, we should have thought that Mr. Cowper would have been the man; the incidents of whose life were few, *sombre*, and obscure; and who was distinguished only by the goodness of his heart and the charms of his verse:—estimable characteristics undoubtedly, but not likely to animate and interest *Empires*. Mr. Hayley, however, in the warmth of his affection, did not *know how to keep the* prosaic *mean*; and he has indulged in the luxury of strewing, with an abundant hand, aonian flowers on Cowper's urn.

To the honourable office of Cowper's biographer, Mr. H. it seems was not originally appointed. He informs us that 'it was not long after the poet's demise, that *one of his particular friends presumed* to suggest that a Baronet's widow, of the Poet's and the Peer's family, might herself become an historian of the poet's life, the most worthy of the poet.

'The long intimacy and correspondence which she enjoyed with him from their lively hours of infantine friendship to the dark evening of his wonderfully chequered life; her cultivated and affectionate mind, which led her to take peculiar delight and interest in the merit and the reputation of his writings; and lastly that generous attachment to her afflicted Relation, which induced her to watch over his disordered health, in a period of its most calamitous depression; these circumstances united seemed to render it desirable that she should assume the office of Cowper's Biographer, having such advantages for the perfect execution of that very delicate office, as perhaps no other memorialist could possess in an equal degree.'—'The natural diffidence of her sex, however, uniting with extreme delicacy of health,

* "*Primum ego me illorum, dederim quibus esse Poetas,*
*Excerpam numero.*"

induced her (eager as she is to promote the celebrity of her deceased Relation) to shrink from the idea of submitting herself, as an Author, to the formidable eye of the Public. Her knowledge of the very cordial regard, with which Cowper has honoured me, as one of his most confidential friends, led her to request, that she might assign to me that arduous office, which she candidly confessed she had not the resolution to assume. She confided to my care such materials for the work in question, as her affinity to the deceased had thrown into her hands.—In receiving a collection of many private Letters, and of several posthumous little Poems, in the well-known characters of that beloved Correspondent, at the sight of whose hand I have often exulted, I felt the blended emotions of melancholy regret, and of awful pleasure.'

The undertaking was assumed with pleasure by Mr. H., under the gratifying conviction that the deceased, had he been consulted in the nomination of his biographer, would have appointed him to the task: though he is alarmed at the egotism, into which he is conscious that he must be betrayed. Yet deriving more pleasure from the affectionate partiality of his Friend, than he can sustain mortification from the censure of the public, he submits to the charge of inordinate vanity, rather than 'injure Cowper's tender and generous spirit, by suppressing every particle of praise bestowed on himself.'

We by no means deem it a censurable ambition, to wish to be transmitted to posterity as the friend of this ingenious and amiable man; such an attachment is a proof both of virtue and of talents: but we must confess that Mr. Hayley has not performed the duties of such a friendship to our entire satisfaction. We are hurt by the continual mention of the Poet's malady; and particularly by the insertion of the series of methodistic letters, which we cannot hesitate to say ought to have been suppressed. To the former subject we did not expect such reiterated references, after the following remark in p. 26. vol. i.; 'The misfortune of mental derangement is a topic of such awful delicacy, that I consider it as the duty of a Biographer, rather to sink, in tender silence, than to proclaim, with circumstantial and offensive temerity, the minute particulars of a calamity, to which all human beings are exposed, and perhaps in proportion as they have received from nature those delightful but dangerous gifts, a heart of exquisite tenderness, and a mind of creative energy.' The letters of Mr. Cowper which first occur must be regarded as proofs of *mental derangement*, and ought consequently to have been sunken *in tender silence*. One Letter to Mrs. Cowper, his cousin, gives an account of his conversion, in which this pious and virtuous man speaks of 'his thousand misdeeds of rebellion springing up against God;' and in another, he describes himself 'as the chief of sinners.' Cer-

tainly, Cowper was not a sinless creature: but he could not be in a sound discriminating state of mind, when he contemplated himself as *the chief* of sinners. If such were his real character, what becomes of the report of his present eulogist?

Without farther anticipation, however, we shall attend the biographer through the details of which this memoir is composed; and which, by the nature of the subject and the insertion of original letters and poems, are rendered extremely interesting. We do not say that the narrative might not have been compressed: but, as the author's object was to make it *copious*, we rejoice that he was furnished with such amusing materials.

William Cowper, the poet, was born on the 26th of November, N. S. 1731, at Great Berkhamstead in Hertfordshire; his father, John Cowper, the second son of Judge Cowper, then holding the rectory. Here the infancy of his son William was passed; and his constitution is represented to have discovered, at a very early season, that 'morbid tendency to diffidence, to melancholy, and *despair*, which darkened as he advanced in years into periodical fits of the most deplorable depression.' Lest the mind of the reader should also be depressed by so melancholy a view at the outset, Mr. Hayley endeavours to elevate his subject by the following remark: 'It may afford an ample field for useful reflection to observe, in speaking of a child, that he was destined to excite the highest degree of admiration and of pity;—of admiration for mental excellence, and pity for mental disorder.'

From the sufferings of his childhood, we attend him to Westminster school; and thence, when 18 years old, to the house of an attorney: but, little calculated *juris nodos legumque ænigmata solvere*, he courted the Muse, at the attorney's desk: or perhaps, like another Ovid, it should rather be said that the Muse courted him;

*Sponte suâ carmen numeros veniebat ad aptos.*

Mr. H. accounts for Cowper's disinclination to the law, by observing that 'he had a soul so refined and ætherial, that it could not be expected to shine in the gross atmosphere of worldly contention.' His natural shyness and diffidence were such that he could not perform the business of any office, if a public exhibition were required. In his 31st year, he was nominated to the offices of reading clerk and clerk of the private committees in the House of Lords: but morbid melancholy (which Mr. H. terms the peculiarity of his *wonderful mind*) rendered him unable to support the ordinary duties of his new office; the very idea of reading in public having haunted his mind like a spectre. To relieve him from this difficulty, he

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was appointed Clerk of the Journals of the House of Lords; his friends hoping that in this situation his personal appearance in that assembly would not be required: but a parliamentary dispute made it necessary for him to appear at the bar of the House, in order to entitle himself publicly to the office; and the idea of this exhibition of himself, though demanding so little an exertion of his faculties, impressed his mind with unutterable horror. Indeed his terrors on this occasion arose to such an extraordinary height, that they actually overwhelmed his reason; and the friends who called on him, for the purpose of attending him to the House of Lords, were forced to acquiesce in the cruel necessity of relinquishing the prospect of a station 'so severely formidable to a frame of such singular sensibility.' The assiduous attentions and the friendly and religious conversations of two benevolent divines, Mr. T. Cowper (his brother), and the celebrated Martin Madan (his first cousin), are represented to have been ineffectual to his relief; and it was at length found necessary to place him under the care of the late Dr. Cotton, at St. Albans, who is justly complimented with the titles of 'a scholar and a poet.'

In this retirement, the pure mind of Cowper, we are told, 'laboured under the severest sufferings of morbid depression' from December 1763 to the following July; when the medical skill of Dr. Cotton, assisted by his cheerful and benignant manners, gradually removed this undescribable load of religious melancholy: but that he remained for a length of time very strongly tinctured with a Methodistic infusion, to which the conversation of his cousin Mr. Martin Madan may have been accessary, is evidenced by the letters addressed to Mrs. Cowper in 1766, already mentioned. One of them thus concludes: 'Don't forget me when you are speaking to our best Friend before his Mercy-seat;' and another thus, 'Yours in our dear Lord Jesus.' Could Mr. Hayley, with his views of religion, imagine that he was honouring the memory of his friend by such extracts?—He evidently is of opinion that the religious correspondence which Cowper carried on at this time with his friends was injurious to his mental health; since he remarks that, 'whenever the slightest tendency to mental derangement appears, it seems expedient to guard a tender spirit from the attractions of Piety herself.'

After Mr. Cowper's recovery, he removed (in 1765) to Huntingdon, where he became acquainted with, and at last an inmate in, the amiable family of a Clergyman of the name of Unwin; on whose death, he settled (in 1767) with his widow Mrs. Unwin at Olney in Bucks; where, Mr. H. remarks, (rather incongruously in immediate connection with so much devout

reflection,) '*time and chance*' introduced to the notice and friendship of 'the interesting recluse,' Mr. Newton, then curate of Olney. With the destiny of Mrs. Unwin, who will live in song as the *Mary* of Cowper, that of the Poet was from this period united by the bands of strict friendship and esteem; and in his future changes, this lady became his constant companion and nurse.—It is mentioned among the incidents of his life, while at Olney, that he amused himself with educating a little groupe of tame hares; which, with Mrs. Unwin and Mr. Newton, formed for a considerable time his only associates.

The mind of our amiable Poet appears now to be gradually arriving at a state of cheerfulness and enjoyment. After the twenty-second letter, his correspondence assumes a new shape; and we peruse every extract from it, whether addressed to his relations or his friends, with much satisfaction. We can now subscribe to Mr. Hayley's remark, that 'his letters are rivals to his poems,' and can envy the pleasure of the chosen few who were thus honoured with his regards.

In a letter to Mrs. Cowper, dated July 20, 1780, the writer expresses himself with considerable sprightliness:

'My dear Cousin, July 20, 1780.

'Mr. Newton having desired me to be of the party, I am come to meet him. You see me sixteen years older, at the least, than when I saw you last; but the effects of time seem to have taken place rather on the outside of my head, than within it. What was brown is become grey, but what was fooliſh remains foolish still. Green fruit must rot before it ripens, if the season is such as to afford it nothing but cold winds and dark clouds, that interrupt every ray of sunshine. My days steal away silently, and march on (as poor mad King Lear would have made his soldiers march, as if they were shod with felt), not so silently but that I hear them, yet were it not that I am always listening to their flight, having no infirmity that I had not when I was much younger, I should deceive myself with an imagination that I am still young.

'I am fond of writing, as an amusement, but I do not always find it one. Being rather scantily furnished with subjects that are good for any thing, and corresponding only with those who have no relish for such as are good for nothing; I often find myself reduced to the necessity, the disagreeable necessity, of writing about myself. This does not mend the matter much, for though in a description of my own condition I discover abundant materials to employ my pen upon, yet as the task is not very agreeable to *me*, so I am sufficiently aware that it is likely to prove irksome to others. A painter who ſhould confine himself in the exercise of his art to the drawing of his own picture, must be a wonderful coxcomb, if he did not soon grow sick of his occupation, and be peculiarly fortunate, if he did not make others as sick as himself.'

Poetry

Poetry began now to be sedulously cultivated by Mr. Cowper: but, like Milton, he felt his genius more vigorous in winter than in summer. Writing to Mr. Hill, in May 1781, he says; 'When I can find no other occupation, I think, and when I think, I am very apt to do it in rhyme. Hence it comes to pass that the season of the year, which generally pinches off the flowers of Poetry, unfolds mine, such as they are, and crowns me with a winter garland.' His female friend and companion encouraged him to court the Muse, with the view of promoting his health; and at her instigation, "the Progress of Error" (the 2d piece in vol. 1. of his Poems) was undertaken. Having pleased himself, he was induced to give this composition to the public;—a composition which, though not immediately successful, yet in the opinion of his biographer 'exhibits such a diversity of poetical powers, as have been given very rarely indeed to any individual of the modern or of the antient world.'

Mr. C.'s acquaintance with Lady Austen, widow of Sir Robert Austen, Bart. is considered as opening a new æra in his life. The circumstances which led to it are here detailed; and his poetical Epistle and Billet to that lady, with three songs written for her harpsichord, are transcribed. To her the public are indebted for the humorous ballad of *John Gilpin*, and for the poet's *chef-d'œuvre*, "the Task," which originated in the following circumstance:

'This lady happened, as an admirer of Milton, to be partial to blank verse, and often solicited her poetical friend to try his powers in that species of composition. After repeated solicitation, he promised her, if she would furnish the subject, to comply with her request.—"O," she replied, "you can never be in want of a subject:—you can write upon any:—write upon this Sofa!" The Poet obeyed her command, and from the lively repartee of familiar conversation arose a Poem of many thousand verses, unexampled perhaps both in its origin, and its excellence! a Poem of such infinite variety, that it seems to include every subject, and every style, without any dissonance or disorder; and to have flowed, without effort, from inspired philanthropy, eager to impress upon the hearts of all Readers whatever may lead them most happily to the full enjoyment of human life, and to the final attainment of Heaven.'

This poem was composed in 1783 and 1784.

Who could wish that a friendship so congenial, as that which subsisted between Lady Austen and Cowper, should ever have been broken but by the hand of death? Jealousy, however, severed this golden cord. As this appears to have been the only blot in the character of *Mary*, the biographer passes it over with all possible brevity, and suppresses the farewell letter of Cowper to Lady A. In recording the circumstance, which the fidelity of an historian would not allow him to omit, he suggests as good an apology as any advocate could have produced:

'Mrs. Unwin, though by no means destitute of mental accomplishments, was eclipsed by the brilliancy of the Poet's new Friend, and naturally became uneasy under the apprehension of being so; for to a woman of sensibility, what evil can be more afflicting, than the fear of losing all mental influence over a man of genius and virtue, whom she has been long accustomed to inspirit and to guide?'

The summer of 1795 was not only distinguished by the publication of Cowper's 2d Volume of Poems, but recompensed him for the loss of Lady Austen, by the kindness of his relation Lady Hesketh; who was then a widow, who honored him with her friendship, and whose correspondence appears to have formed one of the Poet's greatest amusements. Many of his letters to this Lady are given in this work, and from them we shall make some extracts:

'To Lady Hesketh.

'My dearest Cousin, Olney, Nov. 9, 1785.

'Whose last most affectionate letter has run in my head ever since I received it, and which I now sit down to answer two days sooner than the post will serve me. I thank you for it, and with a warmth for which I am sure you will give me credit, though I do not spend many words in describing it. I do not seek *new* friends, not being altogether sure that I should find them, but have unspeakable pleasure in being still beloved by an old one. I hope that now our correspondence has suffered its last interruption, and that we shall go down together to the grave, chatting and chirping as merrily as such a scene of things as this will permit.

'I am happy that my poems have pleased you. My volume has afforded me no such pleasure at any time, either while I was writing it, or since its publication, as I have derived from yours, and my uncle's opinion of it. I make certain allowances for partiality, and for that peculiar quickness of taste, with which you both relish what you like, and after all draw-backs upon those accounts duly made, find myself rich in the measure of your approbation that still remains. But above all I honour John Gilpin, since it was he who first encouraged you to write. I made him on purpose to laugh at, and he served his purpose well; but I am now in debt to him for a more valuable acquisition than all the laughter in the world amounts to, the recovery of my intercourse with you, which is to me inestimable. My benevolent and generous cousin; when I was once asked if I wanted any thing, and given delicately enough to understand that the enquirer was ready to supply all my occasions, I thankfully and civilly, but positively declined the favour. I neither suffer, nor have suffered any such inconveniences as I had not much rather endure, than come under obligations of that sort to a person comparatively with yourself a stranger to me. But to you I answer otherwise. I know you thoroughly, and the liberality of your disposition; and have that consummate confidence in the sincerity of your wish to serve me, that delivers me from all awkward constraint, and from all fear of trespas-

sing by acceptance. To you, therefore, I reply, yes. Whensoever, and whatsoever, and in what manner soever you please; and add moreover, that my affection for the giver is such, as will encrease to me tenfold the satisfaction that I shall have in receiving. It is necessary however that I should let you a little into the state of my finances, that you may not suppose them more narrowly circumscribed than they are. Since Mrs. Unwin and I have lived at Olney, we have had but one purse; although during the whole of that time, till lately, her income was nearly double mine. Her revenues indeed are now in some measure reduced, and do not much exceed my own; the worst consequence of this is, that we are forced to deny ourselves some things which hitherto we have been better able to afford, but they are such things as neither life, nor the well being of life depend upon. My own income has been better than it is, but when it was best, it would not have enabled me to live as my connexions demanded that I should, had it not been combined with a better than itself, at least at this end of the kingdom. Of this I had full proof during three months that I spent in lodgings at Huntingdon, in which time by the help of good management, and a clear notion of œconomical matters, I contrived to spend the income of a twelvemonth. Now, my beloved cousin, you are in possession of the whole case as it stands. Strain no points to your own inconvenience or hurt, for there is no need of it; but indulge yourself in communicating (no matter what) that you can spare without missing it, since by so doing you will be sure to add to the comforts of my life, one of the sweetest that I can enjoy, a token and proof of your affection.' —

'I am making a new translation of Homer, and am upon the point of finishing the twenty-first book of the Iliad. The reasons upon which I undertake this Herculean labour, and by which I justify an enterprize in which I seem so effectually anticipated by Pope, although in fact, he has not anticipated me at all, I may possibly give you, if you wish for them, when I can find nothing more interesting to say. A period which I do not conceive to be very near! I have not answered many things in your letter, nor can do it at present for want of room. I cannot believe but that I should know you, notwithstanding all that time may have done. There is not a feature of your face, could I meet it upon the road by itself, that I should not instantly recollect. I should say, that is my cousin's nose, or those are her lips and her chin, and no woman upon earth can claim them but herself. As for me, I am a very smart youth of my years. I am not indeed grown grey so much as I am grown bald. No matter. There was more hair in the world than ever had the honour to belong to me. Accordingly having found just enough to curl a little at my ears, and to intermix with a little of my own that still hangs behind, I appear, if you see me in an afternoon, to have a very decent headdress, not easily distinguished from my natural growth; which being worn with a small bag, and a black riband about my neck, continues to me the charms of my youth, even on the verge of age. Away with the fear of writing too often. Yours, my dearest cousin,

W. C.

P. S. That

P. S. That the view I give you of myself may be complete, I add the two following items—That I am in debt to nobody, and that I grow fat.'

In another letter, dated Olney, Feb. 9, 1786, he thus writes:

'My dear, I will not let you come till the end of May, or beginning of June, because before that time my green-house will not be ready to receive us, and it is the only pleasant room belonging to us. *When the plants go out, we go in.* I line it with mats, and spread the floor with mats, and there you shall sit with a bed of mignonette at your side, and a hedge of honey-suckles, roses, and jasmine; and I will make you a bouquet of myrtle every day. Sooner than the time I mention, the country will not be in complete beauty. And I will tell you what you shall find at your first entrance. Imprimis, as soon as you have entered the vestibule, if you cast a look on either side of you, you shall see on the right hand a box of my making. It is the box in which have been lodged all my hares, and in which lodges Puss at present. But he, poor fellow, is worn out with age, and promises to die before you can see him. On the right hand, stands a cupboard, the work of the same author. It was once a dove-cage, but I transformed it. Opposite to you stands a table which I also made, but a merciless servant having scrubbed it until it became paralytic; it serves no purpose now but of ornament, and all my clean shoes stand under it. On the left hand, at the farther end of this superb vestibule, you will find the door of the parlour into which I will conduct you, and where I will introduce you to Mrs. Unwin, (unless we should meet her before), and where we will be as happy as the day is long. Order yourself, my cousin, to the Swan at Newport, and there you shall find me ready to conduct you to Olney.'

A subsequent letter exhibits a farther delineation of himself:

'I am not naturally insensible, and the sensibilities that I had by nature, have been wonderfully enhanced by a long series of shocks, given to a frame of nerves that was never very athletic. I feel accordingly, whether painful or pleasant, in the extreme. Am easily elevated, and easily cast down. The frown of a critic freezes my poetical powers, and discourages me to a degree that makes me ashamed of my own weakness. Yet I presently recover my confidence again: The half of what you so kindly say in your last, would at any time restore my spirits, and being said by you, is infallible. I am not ashamed to confess, that having commenced an author, I am most abundantly desirous to succeed as such. *I have (what perhaps you little suspect me of) in my nature, an infinite share of ambition.* But with it, I have at the same time, as you well know, an equal share of diffidence. To this combination of opposite qualities it has been owing, that till lately, I stole through life without undertaking any thing, yet always wishing to distinguish myself. At last I ventured, ventured too in the only path that, at so late a period, was yet open to me, and am determined, if God have not determined otherwise, to work my way through the obscurity that has been so long my portion, into notice. Every thing, therefore, that seems to threaten this, my favourite

favourite purpose, with disappointment, affects me nearly. I suppose that all ambitious minds are in the same predicament. He who seeks distinction must be sensible of disapprobation exactly in the same proportion as he desires applause. And now, my precious cousin, I have unfolded my heart to you in this particular, without a speck of dissimulation. Some people, and good people too, would blame me, but you will not, and they I think would blame without just cause. We certainly do not honour God when we bury, or when we neglect to improve as far as we may, whatever talent he may have bestowed on us, whether it be little or much. In natural things, as well as in spiritual, it is a never failing truth, that to him who *hath*, that is to him who occupies what he hath diligently, and so as to increase it, more shall be given. Set me down therefore, my dear, for an industrious rhymer, so long as I shall have the ability, for in this only way is it possible for me, so far as I can see, either to honour God, or to serve man, or even to serve myself.'

Modestly as Cowper speaks of himself as an industrious rhymer, the public know and feel that he was much more; and the poem, which we are about to transcribe, will reflect equal honour on his talents and his feelings, and will be acknowleged as an exquisite gem by all those who can relish the beauties of verse. Its merits will supersede all apology for its length.

## 'ON FRIENDSHIP *.

'*Amicitia nisi inter bonos esse non potest.* CICERO.

'What virtue can we name, or grace,
But men unqualified and base,
Will boast it their possession?
Profusion apes the noble part
Of liberality of heart,
And dulness of discretion.

'But as the gem of richest cost
Is ever counterfeited most;
So always imitation
Employs the utmost skill she can,
To counterfeit the faithful man,
The friend of long duration.

'Some will pronounce me too severe,
But long experience speaks me clear,
Therefore, that censure scorning,
I will proceed to mark the shelves,
On which so many dash themselves,
And give the simple warning.

'Youth, unadmonish'd by a guide,
Will trust to any fair outside:—

* See a brief mention of these lines, when formerly printed, Rev. vol. xxxvi. N. S. p. 99.

An

An error, soon corrected!
For who, but learns, with riper years,
That man, when smoothest he appears,
Is most to be suspected?

'But here again a danger lies;
Lest, thus deluded by our eyes,
And taking trash for treasure,
We should, when undeceiv'd, conclude
Friendship imaginary good,
A mere Utopian pleasure.

'An acquisition rather rare
Is yet no subject of despair:
Nor should it seem distressful,
If either on forbidden ground,
Or where it was not to be found,
We sought it unsuccessful.

'No friendship will abide the test,
That stands, on sordid interest
And mean self-love erected;
Nor such, as may awhile subsist
'Twixt sensualist and sensualist,
For vicious ends connected.

'Who hopes a friend, should have a heart
Himself, well furnish'd for the part,
And ready on occasion
To shew the virtue that he seeks;
For, 'tis an union, that bespeaks
A just reciprocation.

'A fretful temper will divide
The closest knot that may be tied,
By ceaseless sharp corrosion:
A temper passionate and fierce
May suddenly your joys disperse
At one immense explosion.

'In vain the talkative unite
With hope of permanent delight:
The secret just committed
They drop, thro' mere desire to prate,
Forgetting its important weight,
And by themselves outwitted.

'How bright soe'er the prospect seems,
All thoughts of friendship are but dreams,
If envy chance to creep in.
An envious man, if you succeed,
May prove a dang'rous foe indeed,
But not a friend, worth keeping.

'As envy pines at good possess'd,
So jealousy looks forth distress'd,

On

On good, that seems approaching;
And, if success his steps attend,
Discerns a rival in a friend,
And hates him for encroaching.

'Hence authors of illustrious name,
Unless belied by common fame,
Are sadly prone to quarrel;
To deem the wit a friend displays
So much of loss to their own praise,
And pluck each other's laurel.

'A man, renown'd for repartee,
Will seldom scruple to make free
With friendship's finest feeling;
Will thrust a dagger at your breast,
And tell you, 'twas a special jest,
By way of balm for healing.

'Beware of Tatlers! keep your ear
Close stopp'd against the tales they bear,
Fruits of their own invention!
The separation of chief friends
Is what their kindness most intends;
Their sport is your dissension.

'Friendship, that wantonly admits
A joco-serious play of wits
In brilliant altercation,
Is union such, as indicates,
Like Hand-in-hand Insurance plates,
Danger of conflagration.

'Some fickle creatures boast a soul
True as the needle to the pole;
Yet shifting, like the weather,
The needle's constancy forego
For any novelty, and show
Its variations rather.

'Insensibility makes some
Unseasonably deaf and dumb,
When most you need their pity.
'Tis waiting, till the tears shall fall
From Gog and Magog in Guildhall,
Those playthings of the City *.

'The great and small but rarely meet
On terms of amity complete.
Th' attempt would scarce be madder,
Should any, from the bottom hope,
At one huge stride to reach the top
Of an erected ladder.

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'* This was written before the removal of them.'

'Courtier

'Courtier and patriot cannot mix
Their het'rogeneous politics
Without an effervescence,
Such as of salts with lemon juice,
But which is rarely known t'induce,
Like that, a coalescence.

'Religion should extinguish strife,
And make a calm of human life.
But even those who differ
Only on topics left at large,
How fiercely will they meet the charge!
No combatants are stiffer.

'To prove, alas! my main intent,
Needs no great cost of argument,
No cutting and contriving.
Seeking a real friend, we seem
T' adopt the chemist's golden dream
With still less hope of thriving.

'Then judge before you choose your man,
As circumspectly as you can,
And, having made election,
See, that no disrespect of yours,
Such as a friend but ill endures,
Enfeeble his affection.

'It is not timber, lead, and stone,
An architect requires alone,
To finish a great building;
The palace were but half complete,
Could he by any chance forget
The carving and the gilding.

'As similarity of mind,
Or something not to be defin'd,
First rivets our attention;
So, manners decent and polite,
The same we practis'd at first sight,
Must save it from declension.

'The man who hails you Tom, or Jack,
And proves by thumping on your back
His sense of your great merit,
Is such a friend that one had need
Be very much his friend indeed,
To pardon, or to bear it.

'Some friends make this their prudent plan—
Say little, and hear all you can,
Safe policy, but hateful!
So barren sands imbibe the show'r,
But render neither fruit nor flow'r,
Unpleasant, and ungrateful.

'They

'They whisper trivial things, and small;
But to communicate at all
Things serious, deem improper,
Their feculence and froth they show,
But keep their best contents below,
Just like a simm'ring copper.

'These samples (for alas! at last
These are but samples, and a taste
Of evils, yet unmention'd)
May prove the task, a task indeed,
In which 'tis much if we succeed,
However well intention'd.

'Pursue the theme, and you shall find
A disciplin'd and furnish'd mind
To be at least expedient:
And, after summing all the rest,
Religion ruling in the breast
A principal ingredient.

'True Friendship has in short a grace
More than terrestrial in its face,
That proves it Heaven-descended.
Man's love of woman not so pure,
Nor when sincerest, so secure,
To last till life is ended.'

In November 1786, Mr. Cowper removed from Olney to the neighbouring village of Weston.

The feelings of a man on visiting his *natale solum* were never better described than by Mr. C. in a letter to his friend Mr. Rose, the barrister.

'I enter perfectly into all your feelings on occasion of the change. A sensible mind cannot do violence even to a local attachment, without much pain. When my father died I was young, too young to have reflected much. He was rector of Berkhamstead, and there I was born. It had never occurred to me that a parson has no fee-simple in the house and glebe he occupies. There was neither tree nor gate, nor stile, in all that country, to which I did not feel a relation, and the house itself I preferred to a palace. I was sent for from London to attend him in his last illness, and he died just before I arrived. Then, and not till then, I felt for the first time that I and my native place were disunited for ever. I sighed a long adieu to fields and woods, from which I once thought I should never be parted, and was at no time so sensible of their beauties as just when I left them all behind me, to return no more.'

The first volume concludes with the following account of the publication of Cowper's version of Homer:

'After five years of intense and *affectionate* labour, in which nothing could withhold him from his interesting work, except that oppressive and

and cruel malady, which suspended his powers of application for several months, he published his complete version in two quarto volumes, on the first of July 1791 *: having inscribed the Iliad to his young noble kinsman, Earl Cowper; and the Odyssey to the Dowager Countess Spencer; a lady, for whose virtues he had long entertained a most cordial and affectionate veneration.'

Mr. Hayley adds,

'Time will probably prove, that if it is not a perfect representation of Homer, it is at least such a copy of the matchless original, as no modern writer can surpass in the two essential articles of fidelity and freedom.'

From the correspondence of Mr. Cowper, ample selections are made in the 2d as well as in the 1st volume; and the names of Ladies *Hesketh* and *Throckmorton*, and of Messrs. *Rose*, *Hill*, *Hurdis*, *Hayley*, *Johnson*, &c. again appear. Notice is taken of his having been solicited to engage in a splendid edition of Milton: but little progress seems to have been ever made in this work; and it would scarcely have merited record, had it not furnished the means of commencing an intimacy between Cowper and his biographer, which soon grew into the warmest friendship. This poetic union is thus first noticed by Mr. Cowper, in a letter written at Weston, May 20, 1792, to his relation Mr. Johnson: 'Mr. Hayley is here on a visit. We have formed a friendship that I trust will last for life, and render us an edifying example to all future poets.' To this expression of Mr. C.'s feelings, we subjoin the delineation of those of Mr. Hayley, on their first interview:

'The reader is informed by the close of the last letter, that I was at this time the guest of Cowper. Our meeting, so singularly produced, was a source of reciprocal delight; we looked cheerfully forward to the unclouded enjoyment of many social and literary hours.

'My host, though now in his sixty-first year, appeared as happily exempt from all the infirmities of advanced life, as friendship could wish him to be; and his more elderly companion, not materially oppressed by the age of seventy-two, discovered a benevolent alertness of character that seemed to promise a continuance of their domestic comfort. Their reception of me was kindness itself:—I was enchanted to find that the manners and conversation of Cowper resembled his poetry, charming by unaffected elegance, and the graces of a benevolent spirit. I looked with affectionate veneration and pleasure on the lady, who, having devoted her life and fortune to the service of this tender and sublime genius, in watching over him with maternal vigilance through many years of the darkest calamity, appeared to be now enjoying a reward justly due to the noblest exertions of friendship, in contemplating the health and the renown of the poet, whom she had the happiness to preserve.'

* See M. Rev. vol. viii. N. S. p. 431.

By

By a tender anxiety for the recovery of Mrs. Unwin, who was seized with a paralytic attack during Mr. Hayley's visit at Weston, and by the similarity of their tastes and pursuits, he became so endeared to our Poet, that the latter undertook, in August 1792, the formidable journey of a visit to Mr. H.'s beautiful residence at Eartham in Sussex. Several letters are addressed to his friends from this place; and we extract the following, which gives an account of his journey, and of the scenery of Eartham:

'To the Revd. Mr. Greatheed.

'My dear Sir, Eartham, August 6, 1792.

'Having first thanked you for your affectionate and acceptable letter, I will proceed, as well as I can, to answer your equally affectionate request, that I would send you early news of our arrival at Eartham. 'Here we are, in the most elegant mansion that I have ever inhabited, and surrounded by the most delightful pleasure-grounds that I have ever seen; but which, dissipated as my powers of thought are at present, I will not undertake to describe. 'It shall suffice me to say, that they occupy three sides of a hill, which, in Buckinghamshire, might well pass for a mountain, and from the summit of which is beheld a most magnificent landscape, bounded by the sea, and in one part of it by the Isle of Wight, which may also be seen plainly from the window of the library, in which I am writing.

'It pleased God to carry us both through the journey with far less difficulty and inconvenience than I expected. I began it indeed with a thousand fears, and when we arrived the first evening at Barnet, found myself oppressed in spirit to a degree that could hardly be exceeded. I saw Mrs. Unwin weary, as she might well be, and heard such a variety of noises, both within the house and without, that I concluded she would get no rest. But I was mercifully disappointed. She rested, though not well, yet sufficiently; and when we finished our next day's journey at Ripley, we were both in better condition, both of body and mind, than on the day preceding. At Ripley we found a quiet inn, that housed, as it happened, that night no company but ourselves. There we slept well, and rose perfectly refreshed. And except some terrors, that I felt at passing over the Sussex hills by moon-light, met with little to complain of, till we arrived about ten o'clock at Eartham. Here we are as happy, as it is in the power of terrestrial good to make us. It is almost a paradise in which we dwell; and our reception has been the kindest, that it was possible for friendship and hospitality to contrive. Our host mentions you with great respect, and bids me tell you that he esteems you highly. Mrs. Unwin, who is, I think, in some points, already the better for her excursion, unites with mine her best compliments both to yourself and Mrs. Greatheed. I have much to see and enjoy before I can be perfectly apprized of all the delights of Eartham, and will therefore now subscribe myself yours, my dear sir, with great sincerity,

'W. C.'

The return of Cowper to Weston, his declining health and sufferings, the grant of a pension of 300l. a year from His Majesty, on the application of Earl Spencer (at the kind solicitation of Mr. Hayley), the tender assiduities of Lady Hesketh, and the removal of the invalid from Weston to different places in Norfolk, under the care of his kinsman Mr. Johnson, are all duly recorded by his biographer; and these details are interspersed with such materials as tend to give an interest to the narrative. The last poem, which Cowper is known to have composed at Weston, consists of the stanzas to *Mary* (Mrs. Unwin); which are so exquisitely tender and pathetic, that we should accuse ourselves of insensibility, were we not to transcribe them:

'TO MARY.

'The twentieth year is well nigh past,
Since first our sky was overcast,
Ah would that this might be the last!
My Mary!

'Thy spirits have a fainter flow,
I see thee daily weaker grow—
'Twas my distress that brought thee low,
My Mary!

'Thy needles, once a shining store!
For my sake restless heretofore;
Now rust disus'd, and shine no more,
My Mary!

'For though thou gladly wouldst fulfil
The same kind office for me still,
Thy sight now seconds not thy will,
My Mary!

'But well thou play'dst the Huswife's part;
And all thy threads with magic art,
Have wound themselves about this heart,
My Mary!

'Thy indistinct expressions seem
Like language utter'd in a dream;
Yet me they charm, whate'er the theme,
My Mary!

'Thy silver locks, once auburn bright!
Are still more lovely in my sight
Than golden beams of orient light,
My Mary!

'For could I view nor them nor thee,
What sight worth seeing could I see?
The sun would rise in vain for me,
My Mary!

'Par-

'Partakers of thy sad decline,
Thy hands their little force resign;
Yet gently prest, press gently mine,
My Mary!

'Such feebleness of limbs thou prov'st
That now, at every step thou mov'st
Upheld by two, yet still thou lov'st,
My Mary!

'And still to love, though prest with ill;
In wint'ry age to feel no chill,
With me, is to be lovely still,
My Mary!

'But ah! by constant heed I know,
How oft the sadness that I show,
Transforms thy smiles to looks of woe,
My Mary!

'And should my future lot be cast
With much resemblance of the past,
Thy worn-out heart will break at last,
My Mary!'

At Dereham, in Norfolk, this faithful friend and companion of the Poet finished her mortal course, December 17, 1796, and was interred in the church of that town.—From the painful task of tracing the lengthening shadows of Mr. Cowper's now rapidly declining life, we shall abstain. Suffice it to add that he finished the revisal of his Homer in March 1799, took his leave of the Muse in an affecting poem called "*The Cast-away*," died on the 25th of April 1800, and was buried in that part of Dereham church which is called St. Edmond's chapel.

In delineating the character and genius of this gifted poet and amiable man, his biographer employs the richest poetic colouring. His friendship, as we have already hinted, exceeds ordinary bounds; and his zeal, not contented with describing Cowper as he was, ventures to account *physically* and *philosophically* for his morbid melancholy:

'Nature had given him a warm constitution, and had he been prosperous in early love, it is probable that he might have enjoyed a more uniform and happy tenor of health. But a disappointment of the heart, arising from the cruelty of fortune, threw a cloud on his juvenile spirit. Thwarted in love, the native fire of his temperament turned impetuously into the kindred channel of devotion. The smothered flames of desire uniting with the vapours of constitutional melancholy, and the fervency of religious zeal, produced altogether that irregularity of corporeal sensation, and of mental health, which gave such extraordinary vicissitudes of splendor and of darkness to his mortal career, and made Cowper at times an idol of the purest admiration, and at times an object of the sincerest pity.'

We are also told that 'the process of digestion never passed regularly in his frame during the years that he resided in Norfolk.'

The merit of Cowper as a writer of letters is not exaggerated by Mr. Hayley:

'Those of Pope are generally thought deficient in that air of perfect ease, that unstudied flow of affection, which gives the highest charm to epistolary writing: but those unaffected graces, which the delicate critic wished in vain to find in the letters of Pope, may be found abundant, and complete, in the various correspondence of Cowper. He was indeed a being of such genuine simplicity, and tenderness, so absolute a stranger to artifice and disguise: his affections were so ardent, and so pure, that in writing to those he loved, he could not fail to shew, what really passed in his own bosom, and his letters are most faithful representatives of his heart.'

His distinguishing talent obtains from his biographer the several titles of 'the poet of family life,' 'the poet of Christianity,' and 'the monitor of the world.'—He was of a mild and amiable temper; and yet he is said to have been 'particularly charmed with the energy of the language of the prophets in describing *the wrath of the Almighty*.'—In Politics, he was a firm *Old Whig*.—"The Task" is represented as a bird's-eye view of human life, and is pronounced to be 'the most attractive poem that was ever produced.' This is an eulogy of no mean dimension: but, as if apprehensive that the conscious spirit of Cowper was not yet satisfied, Mr. Hayley adds;

'Perhaps of all Poets, ancient and modern, Homer, and Cowper, in his original composition, exhibit the charm of dexterous facility of execution in the highest degree. They both have the gift of speaking in verse, as if poetry were their native tongue.

'The poetical powers of the latter were indeed a gift, and his use of them was worthy of the veneration, which he felt towards the Giver of every good. He has accomplished, as a Poet, the sublimest object of poetical ambition—He has dissipated the general prejudice, that held it hardly possible for a modern author to succeed in sacred poetry—He has proved, that verse and devotion are natural allies—He has shewn, that true poetical genius cannot be more honourably, or more delightfully employed, than in diffusing through the heart and mind of man a filial affection for his Maker, with a firm and cheerful trust in his Word—He has sung, in a strain equal to the subject, the blessed Advent of universal peace; and perhaps the temperate enthusiasm of friendship may not appear too presumptuous in supposing, that his Poetry will have no inconsiderable influence in preparing the World for a consummation so devoutly to be wished.'

Without detracting from the great merit of Cowper, we may venture to pronounce that this is not 'temperate enthusiasm;'

and

and even if Mr. Hayley had written the life in verse, we could not have tolerated so bold a figure. Cowper says, in one of his letters, that he was ever on his guard against the *perils of praise*; and we lament that this hint was not taken by his biographer. We very readily admit, however, that these instances of exuberant diction are only partial blemishes in a work which, on the whole, is well written and attentively compiled; and the perusal of which is calculated to afford much gratification, while it excites some of the best feelings of the human mind.

An appendix contains a few original poems, translations from Greek epigrams, &c.—from Horace and Virgil,—from the Latin poems of Bourne and the epigrams of Owen,—Cowper's Latin poem intitled *Montes Glaciales*, with the translation,—verses to the memory of Dr. Lloyd,—Latin translations from Gay's Fables,—and three papers in the Connoisseur furnished by Cowper.

The first volume is illustrated by a portrait of the Poet from a drawing by Romney; and the second by another from a sketch by Lawrence. In conclusion, it is proposed to publish by subscription a superb edition of Milton, in three volumes quarto, decorated with engravings, the profits of which are to be applied to the purpose of raising a *monument* in the metropolis to Cowper's memory.

Mo-y.

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Art. II. *Annals of the French Revolution;* or, a Chronological Account of its principal Events; with a Variety of Anecdotes and Characters hitherto unpublished. By A. F. Bertrand de Moleville, Minister of State. Translated by R. C. Dallas, Esq. from the original Manuscript of the Author, which has never been published. Part second and last, or Vols. V.—IX. * 8vo. 2*l.* in Boards. Cadell and Davies. 1802.

The high sense of honour, the firm loyalty, and the liberal views, which are displayed in the writings of this author, are already known to our readers; and we need scarcely put them on their guard against the bias which his prejudices and attachments have given to his mind, because he has avowed it, glories in it, and would probably deem it criminal to divest himself of it. He is not simply an annalist, but also the apologist and advocate of the *ancien régime* of Louis XVI., of his advisers and their measures; while he is the impugner of the popular parties and leaders, at whose door he lays all the cala-

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* For the first four volumes, see M. R. Vol. xxxiii. N. S. p. 166.

mities which have desolated and all the crimes which have depopulated his country. It is not by a studied and artful arrangement of facts, nor by colouring cautiously and skilfully imparted to them, that he attempts to serve his cause; he disdains these covert means, and openly assumes the part and demeanour of its advocate:—while he boldly meets calumnies, he also prefers accusations; vehement apostrophes interrupt his narrative, and coarse and abusive epithets are interspersed through his pages.

In the first part of his annals, the author stated his opinion with respect to the early revolutionists: in that which now lies before us, another race of them, well known under the names of Girondists or Brissotins, passes in review before him. Many respectable persons, judging of the individuals who composed this faction by their professions, their speeches, and their literary performances, have regarded them as real philanthropists, though too ardent and too speculative politicians: but very different is the view here given of them. In the estimation of M. Bertrand, they were not only deficient in the foresight, the judgment, and the firmness of statesmen, but wilfully shut their eyes against their duty, practised the most unwarrantable arts, and promoted the most alarming convulsions, in order to throw power into their own hands. He accuses them of having directed their labours, from the first moment of their meeting, to the subversion of that constitution which they were assembled to strengthen and consolidate, and which they had repeatedly sworn to defend at the hazard of their lives; of seducing the populace from their allegiance; of exposing to every species of insult the best of monarchs; of rendering him, by the vexations which they occasioned him, hostile to the new frame of government, according to which, in conformity to his oath, he had resolved to govern; of persecuting religion in the persons of its ministers; and of harassing indiscriminately worthy and conscientious men, or perturbed and evil spirits.—If we are not aware of any thing that can be advanced effectually to repel these charges, we do not see, on the other hand, how it can be denied, that the conduct of the court was often such as to afford plausible pretexts for the violent measures which its enemies proposed. Hidden transactions may remain to be disclosed, before a satisfactory solution can be given to many of the questions which the present details suggest; and we are inclined to think that, respecting many of them, posterity will be at variance with late popular opinions.

M. Bertrand gives this account of the second assembly, styled the *legislative*, in opposition to the *constituent*, which was the usual designation of the first assembly:

'From

'From the tone of this Assembly, it was easy to perceive, that it was chiefly composed of the most violent Revolutionary spirits in the kingdom; and indeed it could not be otherwise, from the temper of the Country at the time of the elections, and particularly considering the form of conducting them. It was pretty accurately computed that the sum total of the income of all the Deputies did not amount to 500,000 livres. The class of men possessing property throughout the kingdom being thus wretchedly represented, could not but suppose that their interests would always be sacrificed. The Monarchy was in much greater danger; for there was not a single true Royalist in this Assembly: it was entirely made up of Constitutionalists and Republicans, and between these two parties the same heat, the same exasperation that divided the *Coté droit* and *Coté gauche* in the first Assembly was very early perceived. In this Assembly the Constitutionalists had changed sides but not principles, and it was in that party, who had annihilated the royal power, that the King was reduced to seek for supporters of the Constitutional Royalty, against the enterprises of the Republican party, and against the audacity of a popular Legislative Assembly invested with absolute power, whose deliberations were public, and who acknowledged no power superior to themselves, except that of the people in rebellion.'—

'The New Assembly, principally composed of people without education, chosen from the most inflammatory and most impudent Jacobin Clubs in the kingdom, was very far from presenting that respectable appearance, that air of decorum and of dignity which should ever accompany an assembly of the representatives of a great nation. The most august office of sovereignty, that which requires the greatest quiet and reflection, the Legislative Power, was exercised amidst disorder, the grossest clamours, and most obstreperous tumults. Often in the course of a sitting, a croud of speakers were seen rushing to the tribune, speaking all at once, or rather, roaring with the whole force of their lungs twenty different motions, without giving the Assembly time to deliberate on one. If the President called them to order, he was called to order himself. They desired to be heard in order to speak against him; they accused, they insulted him: in vain did he labour, toss his bell, and put on his hat; those modes of restoring order and silence were worn out, and had no effect; they but served to increase the noise of the bawling; in a word, the National Assembly bore a perfect resemblance to a mob of rioters.'—

'Were I to give a minute account of the gross and tumultuous debates which preceded the decree against the Emigrants, in November 1791, of the violent agitation and clamours of a croud of these Deputies, their matted locks, their shabby cloaths, their speaking all at once, insulting one another, threatening with their fists, ready every moment to come to blows, the reader would rather think, that he was reading a disgusting narrative of some Billingsgate squabble, than the minutes of a Sitting of the Representatives of the Nation, accusing, trying, and condemning to death the King's brothers, and the French Nobility.'—

'This Assembly, whether owing to its composition or to its conduct, had sunk into the most profound contempt almost as

soon as it had met; and the Members, conscious that they could never hope to be respected, determined to be feared. For this purpose, they multiplied denunciations and prosecutions against chimerical conspirators, and insults, menaces, and decrees of a most rigorous nature against the Princes, Nobility, and Emigrants. They thought in this manner to display the most commanding energy and the most zealous patriotism, while they only evinced an effrontery gross and ferocious.'

From all that we have heard and read, we apprehend that these sketches are but too just.

Again; in speaking of this Assembly, the author says;

'Thus ended the first Quarter of the Sessions of the Legislative Body, from which History has nothing to collect but outrages heaped upon the King, in a multitude of petitions honourably mentioned in the Minutes, gross insults addressed to all the powers in speeches warmly applauded; absurd and calumnious denunciations against the Ministers always well received, arbitrary accusations, imprisonments ordered without proofs, or any manner of investigation, and several important decrees evidently contrary to the Constitution, such as that which subjected annuitants to produce, before they were paid, a certificate of six months residence, and those passed against the priests, and against the Emigrants, to which the King refused his sanction.'

He mentions also another circumstance, which, though slight, sufficiently characterizes the same body; namely, 'their abolishing, as a ceremony unworthy of the National Majesty, the old custom of expressing to the King, on the New Year, wishes and compliments so long dictated by the purest Royalism.'

No susceptible mind will read the following affecting account without lively emotions:

'With what grief did *Louis* XVI. look on all the calamities that had been brought upon France by the innumerable sacrifices which he had been induced to make, by the fatal hope of rendering it more happy! His critical situation made it necessary for him to conceal his chagrin; but this was not always in his power in the Council, where he was sometimes obliged to give reasons for his opinions, when he did not adopt that of the Ministers. I will adduce an instance, too interesting to be passed over in silence. M. *Cahier de Gerville* reading to the Council the form of a proclamation relative to the robberies and assassinations committed at this period in several departments, the King stopped him at the following words;—"these disorders disturb in a most painful manner the happiness we enjoy;"—and said mildly to him, that he must alter that expression. M. *de Gerville* having read it over again without perceiving where it was wrong, replied with an air of surprise, that he did not see what was to be changed. "Do not let me talk of my happiness, Sir," said his Majesty with great emotion. "I cannot speak so very falsely. How can you imagine that I can be happy, M. *de Gerville*, when no one is so in France? No, Sir, the French are not happy, I see it but

but too plainly; they may be so one day, I hope—I ardently desire it; then I shall be happy too, and be able to speak of my happiness." These words, uttered with extreme feeling, made a most affecting impression upon us. Our eyes full of tears, as were his Majesty's, expressed to him how much we were affected by his unhappiness.'

Near the commencement of the 6th volume, M. Bertrand thus expresses the hopes which he thinks might have been indulged, had not the hands of an assassin cut short the days of the late king of Sweden:

'His military talents were certainly not to be compared with those of the justly celebrated General who succeeded him in the command of the army; but *Gustavus* II., more impetuous than the Duke of *Brunswick*, and not constrained to attend to the views and private motives of different Cabinets, would never have approved, would never have commanded the fatal retreat of 1792. Instead of the Austrian and Prussian armies, he would have entered France at the head of 12,000 Swedes and all the Emigrants. This army, reinforced as it proceeded by all the malecontents and Royalists remaining in the country, would have easily overcome, or perhaps even drawn over that of *Dumourier*, and marched without any obstacle to Paris, where it would have delivered the King, destroyed the Clubs, restored the Monarchy, and saved France from the horrible calamities of which it has been so long the theatre.'

In recording the dismission of himself and his colleagues, and the entrance of the Jacobin ministers into office, M. Bertrand observes;

'The Ministers who succeeded us, desirous no doubt of avoiding the persecutions with which we had had to struggle, assumed before the Assembly the appearance and forms of the most decided Jacobinism. An absolute change took place in our diplomatic relations with all the Cabinets of Europe: instead of being communicated only to the Committee, they were submitted to the discussion of the Legislative Body, and the applause or reprobation of the galleries. The dispatches of the new Minister for Foreign Affairs, and those of our Ambassadors, whether in cyphers or not in cyphers, were published in the newspapers, and became the subjects of the comments and debates of Clubs, Palais-Royal Groups, and the workmen of the Fauxbourgs. One may easily imagine of what kind our negociations must be under such a system. Friendly and conciliatory explanations were taxed with cowardice or treachery; for these *Dumourier* substituted imperious demands, rhodomontade, provocations, and threats: in short, the style of the orators of the Clubs, and of the Revolutionary pamphlets, became that of our Diplomatic language, and of all the patriotic Ministers ambitious of great popularity.'

We have next to turn our attention to a passage which excites much regret. Had the advice which it records been adopted by the powers to whom it was addressed, and had a proclamation of the kind here sketched been made in the room of that of the

Duke of Brunswick, events would have taken a very different turn. Such counsels do great credit to M. Bertrand's judgment; this is the first time that we have met with any account of them; and it can never be sufficiently lamented that they were not followed.

'His Majesty dreaded above all a civil war, and did not doubt that it would break out on the news of the first advantage gained over the French troops by the Emigrant corps, which formed a part of the Austrian army. It was indeed but too much to be feared that the Jacobins and people, in their fury, would make bloody reprisals on the priests and nobles remaining in France. These fears, which the King expressed in his letters to me, were the occasion of my proposing to him to send a person of confidence to the Emperor and the King of Prussia, to endeavour to prevail on them not to allow their armies to act offensively against France, until they should be under the inevitable necessity of so doing; and even in that case to let the entrance of their armies into France be preceded by a manifesto, in which they should declare, "that forced to take arms by an unjust attack, they did not impute that aggression either to the King or to the French nation, but to a criminal faction which oppressed both; that consequently, far from departing from the sentiments of amity which united them to France, their intention, on the contrary, was to deliver that nation from tyranny, and restore it to legal order and tranquillity; that they had no view of interfering with the form of government, but merely to secure to the nation the right of adopting that which suited it the best; that all idea of conquest was foreign to their thoughts; that private property should be by them equally respected as national property; that their Majesties took all peaceable and faithful subjects under their protection; that they considered as their enemies those only who were the enemies of France, namely, the faction of Jacobins, and all its adherents, &c."

This proposal was actually made to the potentates in question by the intervention of M. Mallet-du-Pan, and was favourably received: but, in the end, it was utterly disregarded.

The King was apprized of the insurrection which it was intended should take place on or about the 10th of August, and, it is said, treated with several of the popular leaders for the purpose of warding it off:

'A negociation for this purpose had been opened with *Brissot*, and on the 9th of August the King's agents were still haggling with that villain, who asked no less than twelve millions in specie, or foreign bills of exchange, to prevent the execution of the plot. He required also to be furnished with a passport to secure his flight out of the kingdom. This bargain would perhaps have been concluded, had the twelve millions demanded been in the chest of the Civil List; and it is more than probable, that after *Brissot* had carried the greater part of it out of the kingdom, the projected insurrection would have taken place a few days later.'

The

The author mentions other instances of Brissot's corruption: but we are inclined to think that he has advanced these charges without sufficient ground. Brissot's revolutionary enemies, who took away his life, did not substantiate any allegation of the sort against him; and a very intelligent historian of the revolution, who was acquainted with him, who was of a different party in politics, and who is not sparing in his censure of him, admits that he was incorrupt, and that he died poor.

It must be admitted that, in one passage, the author has presented a just abstract of the revolution:

'The faithful page of History will, in the first place, display the ambitious and imprudent pretensions of Foreign Courts, and the jealousy and avidity of the intriguers of the Court at home, giving the first blows to the Royal Authority, by raising against the pretended Ministerial despotism that general murmur which soon became the shout of rebellion, and the pretext for the insurrections of the month of July 1789, which completely annihilated the authority of the Ministers, and consequently that of the King. It will then trace the different Orders of the State, successively attacking, by fresh insurrections always excited by the class immediately inferior to that which had just triumphed, and the fatal struggle continued till all the ranks of society were absolutely levelled, and till the supreme power, separated from the Throne, was, by one dreadful event after another, forcibly acquired by the lowest class of the people, armed and rallied by the name of equality.'

M. Bertrand corroborates all other accounts in stating that, when the second assembly had removed the obstructions which stood between it and the supreme power, at that precise moment, this fond object of its exertions and its crimes completely slipped through its hands into those of the leaders of the usurping commune of Paris; where, to the unspeakable calamity of France, and of Europe, it remained till the fall of Robespierre, on the 9th of July 1794.

Speaking of the decree by which the Assembly conferred the title of French citizens on various foreigners, whom the author styles turbulent and seditious, we were sorry to find him enumerating, as belonging to this class, the brave Kosciusko; who had so greatly suffered, and still suffers, from his exertions in a cause as glorious, in our estimation, as any that ever attracted the respect of mankind. We think also that the literary eminence, the services to science, the private worth, and the persecutions, of another associate, might have withheld a generous mind from inserting his name in a list so designated.

The reader will easily conceive what must have been the situation of Paris in September 1792, from the following horrible picture:

'The

'The decree that authorized domiciliary visits was passed on the 28th of August, and immediately sent to the Commune, of which *Robespierre* was then President. The orders for the execution of it were instantly made out and directed to all the Sections; the barriers were shut at four o'clock in the evening, the drums beat the *generale*, and an order of the Commune gave all the citizens notice to be at home at six.

'This order spread alarm and consternation through every worthy family in the capital. It was aimed not only at the nobles and priests, but at the citizens of every class who had signed the famous petition of the twenty thousand, and who were said to be included in the lists of proscription. All who were afraid of being arrested made use of the little time the order of the Commune left them, in seeking a hiding place, in which they might shun the domiciliary visits. Closets concealed by painted paper or sham pannels, cellars, lofts, chimnies, and sinks, sheltered a great many: some hid themselves in empty casks, others under piles of fire-wood, under bundles of straw, between mattresses, and in old rolls of tapestry. Several took different disguises, and went for refuge to the rooms of labourers, washer-women, women of the town whom they had never known *, and even to the beds of hospitals between the dead and the dying!

'At length the fatal hour struck, and warned the affrighted citizens home. At the same instant the tradesmen shut up all their shops, the carriages all retired, and in the noisiest and most frequented streets all was still, and not a creature to be seen. Within the houses every family, not protected by some great villain, presented a picture of despair and terror. Each trembled for himself, for his children, for his friends, and for his property. The arrival of the Commissioners of the Sections was expected and watched for with the extreme of anxiety; but the domiciliary visits did not begin till one o'clock in the morning. The Commissioners were attended by patroles of sixty men armed with pikes, who in all the streets protected their operations, prevented the inhabitants of the houses not visited from going to those that had been visited, and served as a guard for the persons taken up as suspected. The continual motion of so many armed men, the knocking at the doors violently repeated to have them opened, or to force such houses as had been left by the inhabitants; the complaints of those dragged away to the Sections, the swearing of those who had charge of them, and the clamours of the patriots in all the public houses, kept the capital in a frightful uproar through the remainder of the night. More than 3000 persons, pretended to be suspected, were arrested. Some of them were released the next day, but the following days the arrests continued to be made. The prisons and National buildings, that is to say, the churches, convents, and seminaries, converted into places of confinement, were filled: not only Royalists and priests were shut up in them, but several Constitutionalists, and some moderate patriots of different Sections.'

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'* These were the safest, and this night of horror produced at least several examples of vice deceiving villainy, to protect virtue.'

In

In treating of the endeavours made by Lafayette and a few of his officers to induce the army to espouse the cause of the King, and of their escape and seizure, the author remarks; 'it has been said that their detention, which in some respects might be just, was both irregular and impolitic.'—'I shall only observe, that at a time when it was more material than ever to unite the Constitutionalists with the Royalists against the Republican party, it is possible that the example of M. *De la Fayette*'s being unpunished when he was guilty, and punished when his conduct merited some praise, may have been more prejudicial than useful.' In what respect was it just? who knows better than M. Bertrand, that all which the captors had a right to do was to prohibit his remaining in their dominions? We were sorry to find this writer lending his pen to gloss over a transaction which was a flagrant violation of the public law of Europe; which was in direct contradiction to the usages of civilized nations; which was a display of malice as barefaced as it was ill judged; an act, the injustice of which was only exceeded by its impolicy, and which ought never to be mentioned but in terms of the strongest reprobation. We were glad, however, to hear him speak as became him, when alluding to another event, certainly far more important than the above, but not more detestable in its nature:

'Respecting the political measures that marked this period, I shall only add, that the partition of Poland was the most treacherous, the most inconsistent, and, at the same time, the most fatal of all; for it became the chief source of the misfortunes which succeeded the campaign of 1792. How was Europe scandalized in beholding the very Powers who had coalesced to re-establish one King upon the Throne, coalescing also to dethrone another, and divide his territories! What a triumph for the Jacobins, and for their principles! What blindness, what immorality on the part of certain Cabinets!'

Having exhausted his store of *vituperative* epithets on the ill-fated Brissotins, where is the author to find adequate terms to designate the miscreants who make the principal figure in the remainder of his work; the instigators and abettors of those deeds, the remembrance of which will excite horror in the most distant times, and which cotemporaries knew not how to believe?—Giving an account of the measures of the Assembly immediately after the 10th of August, he says;

'They entirely abolished the distinction of citizens active and not active; and to the intent of establishing the grand principle of equality in as formal a manner as possible, they decreed that in future, and for the approaching Convention, every citizen of the age of twenty-one years, and maintaining himself by his own labour, should be admitted

admitted to vote without any distinction in the Primary Assemblies *.'

The remarks which occur in M. Bertrand's sketch of Robespierre illustrate the origin and constitution of the same dread body:

'The event,' he tells us, 'of the 10th of August had entirely destroyed the *Constitutional* Monarchy: the Assembly, terrified by the threats of the Jacobins and of the Commune, had already taken a solemn oath of hatred to Royalty; the sovereign people wished for a Republic, and a National Convention was convoked to determine the form of it: thus all succeeded to *Robespierre*'s wish, and his object seemed to be attained; but his boldness and ambition increased with his success. A Republican Government could no longer answer his views, but by his being at the head of it; and he got several Journalists, and particularly *Marat*, to point him out for Dictator. He could not endure the thought of a National Convention, composed, like the Legislative Body, of the most distinguished speakers of all the Jacobin Clubs. He was afraid of having colleagues whose talents might counterbalance his influence. Villains as stupid as furious suited him much better. He thought of two ways for having a great number of such persons sent as Deputies to the Convention: the one was to admit all the rabble of the kingdom to vote at the elections, which was the object of the decree obtained by the Commune, abolishing the distinction of citizens active and not active; and the other was, to keep from the Primary Assemblies all the worthy citizens who were incapable of being accessary to the election of such worthless people; and this end was effected by the universal terror excited at the period of the elections by the arbitrary arrests and massacres instigated and encouraged by the Commune of Paris, who were always governed by *Robespierre*.'

Having taken so much notice of the Assembly, let us now attend to our author's representation of the terrific chief who was destined to take the lead in it.

The coincidence stated in the first part of the subsequent paragraph is of great importance, since it influenced the choice of deputies for Paris; who very soon obtained the guidance of the destinies of unhappy France:

'The election of Members for the National Convention began at Paris on the same day with the massacre of the prisoners, and marked as much as possible the bloody auspices under which it took place. *Robespierre* was the first named. The part, as astonishing as execrable, which he played in the Revolution from the 10th of August till his death, presents an enigma the more difficult to be resolved, as the history of no country, of no Revolution, ever offered the like.

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'* There could not be a surer way of composing the Assembly, that was to determine the fate of the King, of the greatest villains in the kingdom.'

It

It is still asked, how did it happen that a man without a name, without talents, without courage, without fortune, and of a hideous figure, managed, in the space of six months, completely to annihilate the most ancient monarchy of Europe, to bring to the scaffold a good and virtuous Prince, who had always deserved to be the idol of his subjects; to erect on the ruins of all the laws, all the Constitutions, all the Authorities, the most sanguinary, the most enormous power that had ever existed on earth, to concentre it entirely in his own hands, and to consolidate it by means of the new crimes with which he abused it? Such were, in fact, the horrible miracles of *Robespierre*.'—'*Robespierre*, condemned by his mediocrity to be nothing more than a petty Provincial Advocate under the old system, hated it only because he saw in it no opening favourable to his inordinate ambition, of which neither glory nor wealth was the object.'—'His extreme vanity made him believe that he was destined to play a very conspicuous part, and such was ever his principal object. The convocation of the States-General opened a field to his hopes the more extensive, as there then existed a violent and general fermentation against the Government, which was attacked at once by all the passions, not excepting even the love of the public good, some to reform it, others to destroy it. *Robespierre*, professing the most popular sentiments, and the most ardent zeal in the cause of the *Tiers-Etat*, easily succeeded in gaining an election as a Deputy to the States-General, and repaired to Versailles, transported with the most fanatic enthusiasm for all Republican ideas. The motions and extravagant speeches which they suggested to him rendered him completely ridiculous, and made him pass for a madman in the eyes even of the faction most violent against the government; and whenever he spoke, the ennui and disgust of his hearers were manifested by the most unequivocal signs. This outset, not very flattering to his vanity, convinced him that it was not in this Assembly he could hope to play successfully the conspicuous part to which he aspired, and that he would never have the slightest influence in it, without some great revolution. That of the 14th of July revived his hopes. It opened to his mind at once the extreme weakness of the Government, the advantage that was to be derived from insurrections, and the means of exciting them. It was now in his power to form a plan, and he determined upon that of gaining completely the confidence and favour of the people, in order to make use of them one day for the purpose of overawing the Assembly. He soon became one of the principal leaders of the Jacobin Club. From that time he published a vast number of pamphlets, flattering the people, whose sovereignty he proclaimed and exalted. He gained over to him *Marat*, *Camille Desmoulins*, *Danton*, and all the Revolutionary furies, whose writings or motions always tended to exasperate the people against the King, the nobility, and the clergy; and thus successively followed the burning and pillaging of the country seats, the persecutions of the priests, the outrages against the King's authority and person, the seizure of the property of the clergy, the abolition of the feudal rights, of the nobility, &c.'—'Naturally a despot, his vanity and ambition made him a demagogue. He detested Royalty and nobility, because he could neither

be a King nor a nobleman; talents, because he had none; religion, because it prohibited all the crimes for which he had occasion. His energy was only that of ferocity, and he was ferocious because he was a coward. The innumerable assassinations of which he was guilty were as often the effect of his terror as the means of his ambition, and the whole of his ability consisted in constantly pushing on towards his object, without any scruple in the choice of his measures.'

M. Bertrand gives a very minute and satisfactory account of the struggle, in the first sittings of the convention, between the Girondists and the faction of Robespierre; and on the result of this virulent contest, dextrously managed on the part of Robespierre, but most weakly on that of his adversaries, he remarks;

'Thus *Robespierre*, evidently guilty, not only of having instigated, directed, and partaken all the enormities of the Revolutionary Commune of Paris, but also of having threatened the Legislative Body, despised and degraded their authority, of having aspired to the Dictatorship, and of having employed the most criminal manœuvres to usurp the Supreme Power; *Robespierre*, solemnly accused of all these crimes, and opposing only his simple denial to facts of which the whole Capital were witnesses, gained the completest victory over his accusers in the Convention, although he was then detested and dreaded by most of that Assembly. But they had occasion for him to consummate, and to render popular, the horrible crime which they were meditating; and the extreme wickedness of that monster, being substituted for innocence, rendered it unnecessary for him to justify himself.'

Our readers may recollect that the National Convention passed a decree to banish the whole race of Bourbons Capet, and that the partisans of the Duke of Orleans very soon obtained its revocation, or rather its suspension, as far as it respected him and his family: but we are here informed that the parties who proposed it agreed to this alteration only 'on condition that *Philip Egalité* and his friends should enter into an engagement to vote for the death of the King. This horrible engagement was made, and secured the majority for the Regicide faction.'

At the commencement of the trial of the King, we are told, his enemies 'had taken care to fortify the galleries with their trusty agents, and to place a sufficient number of those abandoned fellows in all the avenues of the Hall. The part allotted to them was to give all the Deputies, as they arrived, to understand that those who did not vote for the death of *Louis* would be looked upon as traitors to their country, and would be treated as such; the gesture which accompanied these words was too plain to be misunderstood, and served as a comment upon them' It is moreover asserted that the section of the Luxembourg 'bound themselves by an oath, to stab *Louis* XVI. if

if the Assembly did not condemn him to be brought to the scaffold; and this resolution was addressed to all the other sections, inviting them to take part in it.'

The author presents us with the following observations on the request made to the Convention by the king of Spain, in favour of the head of his family:

'The vast importance to this rising Republic, of separating Spain from the coalition of the several powers, of being recognized by her, of forming an alliance with her, of not being obliged to divide its forces by detaching from them 40,000 men for the defence of the southern frontier; the immense superiority which these 40,000 men would have given to the armies of the Rhine and of Belgium over those of the Emperor and the King of Prussia, the considerable saving which would have resulted from such a junction, and, finally, the dignity which it would have given to the character of the Convention to have acceded to the entreaties of the most powerful Sovereigns of Europe, to which England, and the wishes of all nations gave their support; all these positive advantages ought to have prevailed on this Assembly to have resolved upon sparing the remainder of the King's days, even if he had been guilty of the worst of crimes, and they had themselves been legally competent to bring him to trial: and what more interesting inducement could have offered itself to urge them eagerly to seize the most favourable opportunity that could ever occur of performing a duty which justice and humanity, as well as policy, imperatively prescribed! But this Tribunal without powers, these Judges without justice, these men without humanity, these monsters required blood alone, they had no other thought than to assassinate, no other wish than to murder as speedily as possible, the devoted *Louis* XVI. The Ambassador's letter, therefore, had no other effect than to increase the keenness with which they hastened to finish the horrid deed.'

We believe that the mere narrative of the proceedings of the Convention in relation to the king's trial would have better secured the author's object, and would have more completely called forth the indignation and detestation of the reader, than the course which he has adopted; namely, that of refuting, as he proceeds, each false charge, and that of commenting on each unfair proceeding; a course only proper when it appears that some regard has been had for justice, and which is misplaced when the whole proceeding is the most barefaced mockery of it, and the greatest outrage ever put on it. Such a mode was still less requisite, in consequence of the masterly and unanswerable defence of the unfortunate monarch by Desèze.

Though the truly commendable feelings and partialities of M. Bertrand sometimes betray him into inconsistencies, and render it unsafe for the reader to place an implicit trust in all his representations, yet so scrupulous does he appear to be in stating facts, and so considerable is the mass of them which he

has brought together, that his labours, though rather humble in a literary point of view, will be highly prized by those who seek important information, and will entitle him to the acknowlegements of the public. We think, however, that more pains should have been bestowed in preparing them for the public eye; and that the translator, also, should have paid a greater attention to the polish and the correctness of his style.

The last volume consists of documents (in the original French) cited in the course of the work; and of the reply to animadversions on the former volumes by the late M. Mallet-du-Pan, with the correspondence between the author and Mr. Fox, which were formerly published. (See M. Rev. *loc. cit.*)

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ART. III. *Analytical Institutions*, in four Books; originally written in Italian. By Donna Maria Gaetana Agnesi, Professor of the Mathematics and Philosophy in the University of Bologna. Translated into English by the late Rev. John Colson, M.A. F.R.S., and Lucasian Professor of the Mathematics in the University of Cambridge. Now first printed, from the Translator's Manuscript, under the Inspection of the Rev. John Hellins, B.D. F.R.S., and Vicar of Potter's-Pury, in Northamptonshire. 4to. 2 Vols. 2l. 2s. Boards. Wingrave.

SINCE the general progress of learning and information over civilized Europe, many female poets, historians, and philosophers have appeared: but mathematicians of the softer sex are very rare. In modern times we recollect only two, the Marchioness de Chatelet, and Donna Maria Gaetana Agnesi: whom we incidentally introduced to our readers in the Appendix to our XXXIIId Vol. N.S. p. 516.

The original of the work now before us was printed in Bologna, in the year 1748; and Mr. Colson, thinking highly of the merit of this female mathematician, undertook a translation of her *Institutions:* but he lived not long enough to present it to the world; and it is now for the first time published, at the expence of Mr. Baron Maseres, under the care of Mr. Hellins.

As the world would naturally be desirous of knowing any circumstances relating to a lady, who, on the most abstruse of subjects, could write more than 600 quarto pages, the editor has combined several accounts of her: of which the most full and satisfactory is taken from the Appendix to our 33d Volume already mentioned, and to which we have only to refer.

The first volume of this production treats on the Analysis of finite Quantities, and contains, under that title, the ordinary ope-

rations of Multiplication, Division, Involution, Evolution, the management of Fractions, the theory of Equations, the construction of Loci, Solid problems and their Equations, the method of Maxima and Minima, Tangents, and points of contrary Flexure, as dependent (according to the words of the translator) on common Algebra only.

The second volume relates to the Analysis of Quantities infinitely small, and treats of Tangents, Regression of Curves, Evolutes, the Integral Calculus, Rectification of Curves, Quadratures, &c.; the Inverse method of Tangents, the construction of differential Equations, the reduction of differential Equations, &c.

By this short enumeration of the contents, the reader will perceive that the mathematical learning of la Signora Agnesi was of considerable extent and depth; and, indeed, when we reflect on the situation, sex, and age of the author, we find much matter for admiration: yet the book, abstractedly considered, does not please us. We express not a wish that the original work had never been written; for it probably did good in its time, and aided the advancement of science: but we should not have given our vote in favour of publishing the translation; because it can do no good now, or, to speak more precisely, there are other books of a like nature and less bulk which can do *more* good. It is not wise and safe to suppress the publication of any new work, from an individual's opinion of its inutility: but there was no danger of the analytical treasures collected by Signora Agnesi being hidden from mortal sight; they had been displayed in their original garb; and, if we mistake not, a translation into French had been executed by M. Cousin. If any curious artifices and methods were here revealed, the learned Mathematician could resort to them, or extract them; and we by no means think that the work forms an excellent elementary treatise, and one that is proper for the student: since it contains many false notions and erroneous reasonings, is diffuse without being explicit, prolix rather than explanatory, minute but not accurate; and since examples to its rules are more frequent than illustrations of its theories. Science has made such advances, that the student cannot be expected to read ten treatises on the same subject; and the instructed mathematician certainly will not. For what description of persons, then, is this production calculated? is there a middle class, between mathematicians and students desirous of becoming mathematicians? The compositions of original writers and of inventors deserve notice, and will be read, because they may add to our knowlege of the human mind, in shewing the steps in the intellectual process by which

their inventions were produced: but we feel little curiosity to peruse a book which consists of a collection of methods, not one of them due to the author of the publication: except, indeed, he should be able to give it an air of originality, by new illustrations or more excellent arrangements.—We shall extract a few passages, by which the power and propriety of the fair writer's explanations, as well as the extent and depth of her knowlege, may in some degree be estimated:

'Positive and negative quantities distinguished.—Of these quantities some are *positive*, or said to be greater than nothing; others are less than nothing, and therefore are called *negative*. To explain this by an example. The goods in our own possession may be called positive, but those which we owe to others are negative, because they must be subtracted from the positive, and therefore will diminish their sum total. Wherefore, as the capitals in our possession are positive, and are answerable for our debts; so the debts we owe will be negative quantities. In like manner, if a body or point in motion is directed towards a certain mark, and in its passage describes a space, this space may be called positive; but afterwards if it receives an opposite direction, it will indeed describe a space, but this space will be negative in respect of the mark to which it ought to go. Wherefore, in Geometry, if a line drawn one way is assumed as positive, (for this is quite arbitrary,) a line drawn the contrary way will be negative.'

On reading such a passage, we were rather surprized when we recollected that Baron Maseres is said in the preface to have patronized this book.

Again;

'Simple quantities are multiplied by writing them one after another, without any sign between, (unless sometimes the mark $\times$,) and the resulting quantity is called the *Product*, as also the quantities so multiplied are called the *Factors* or *Multipliers*. But as to the sign which is to be prefixed to these products, the general rule is this; that if the quantities to be multiplied are both positive or both negative, then the positive sign must always be prefixed to the product: but if one of those quantities, whichever it is, is positive, and the other negative, then the negative sign must always be prefixed to the product. The reason of this is, because multiplication is nothing else but a geometrical proportion, of which the first term is unity, the second and third terms are the two quantities which are to be multiplied together, and the fourth term is the product. And therefore being placed in a row, unity for the first term, one of the multipliers for the second, and the other multiplier for the third; therefore, by the nature of geometrical proportion, the fourth must be such a multiple of the third, as the second is a multiple of the first. If the second and third terms are positive, for example, if it is $1 . a :: b .$ to a fourth; the first term or unity being positive, the fourth must therefore be positive. But if the second is negative, and the third positive, that is, if $1 . -a :: b .$ to a fourth; whereas this fourth must be such a multiple

a multiple of the third as the second is of the first, and the second being negative, therefore the fourth must be negative. Let the second be positive and the third negative, that is, let it be 1 . *a* :: — *b*. to a fourth. Now, whereas this fourth must be such a multiple of the third, as the second is of the first, and the second and first being positive and the third negative, the fourth cannot be otherwise than negative. Lastly, let both the second and third be negative, that is, let it be 1 . — *a* :: — *b*. to a fourth. Now the second being here a negative multiple of the first, it follows that the fourth must be a negative multiple of the third. But the third is already negative, and therefore the fourth must be positive. Wherefore the product of *a* into *b* will be *ab*. That of *a* into — *b* will be — *ab*. That of — *a* into *b* will also be — *ab*. That of — *a* into — *b* will be *ab*. That of *a* into *b* into *c* will be *abc*. That of *a* into — *b* into *c* will be — *abc*; because *a* into — *b* will be — *ab*, and — *ab* into *c* will be — *abc*. And the product of — *a* into — *b* into *c* will be *abc*.'

Is it necessary to comment on such an explanation?

In illustrating the principles of the fluxionary calculus, (Vol. II.) the definition of a fluxion is thus given:

'Any infinitely little portion of a variable quantity is called its *Difference* or *Fluxion*; when it is so small, as that it has to the variable itself a less proportion than any that can be assigned; aud by which the same variable being either increased or diminished, it may still be conceived the same as at first.'

'That these differential quantities are real things, and not merely creatures of the imagination, (besides what is manifest concerning them, from the methods of the Ancients, of polygons inscribed and circumscribed,) may be clearly perceived from only considering that the ordinate MN, in a digram annexed, moves continually approaching towards BC, and finally coincides with it. But it is plain, that, before these two lines coincide, they will have a distance between them, or a difference, which is altogether inassignable, that is, less than any given quantity whatever. In such a position let the lines BC, FE, be supposed to be, and then BF, CD, will be quantities less than any that can be given, and therefore will be *inassignable*, or *differentials*, or *infinitesimals*, or, finally, *fluxions*.

'Thus, by the common Geometry alone, we are assured that not only these infinitely little quantities, but infinite others of inferior orders, really enter the composition of geometrical extension. If incommensurable quantities exist in Geometry, which are infinites in their kind, as is well known to Geometricians and Analysts, then infinitesimal magnitudes of various orders must necessarily be admitted.'

How it can happen that a *distance* between two lines should be inassignable, that is, less than any given quantity whatever, we confess ourselves not able to comprehend.

Our custom of not introducing diagrams precludes us from presenting the reader with the method by which *Infinitesimals are proved to exist*; and we must proceed:

'Now, to avoid paralogisms, into which it is but too easy to fall, it will be needful to reflect, that infinitely little lines of any order, (agreeably to what obtains likewise in those that are finite,) have two important circumstances to be considered, which are their magnitude and their position. And as to their magnitude, I think they cannot be rejected except by those, who fancy such infinitesimal quantities to be mere nullities.'

May we not be excused the labour of refuting these absurdities?

At p. 18. the fluxion of $xy$ is thus found. When $x$ becomes $x+x\cdot$, and $y$ is $y+y\cdot$, $xy$ becomes $xy+xy\cdot+yx\cdot+x\cdot y\cdot$: subtract $xy$, and there remains $xy+y\cdot x\cdot+x\cdot y\cdot$: but $x\cdot y\cdot$ is the rectangle of two infinitesimals, and therefore is *infinitely less*, and must be supposed *entirely to vanish*: therefore, &c.

In other instances, such as in drawing tangents, in finding areas, lengths of curve-lines, &c. where some difficulty occurs in explaining and establishing the principles of the method, the learned author is equally unsatisfactory.

P. 203. a line $co$ is found $= \frac{y\cdot}{a^2}\sqrt{a^4+b^2y^2}$; 'the integral of this,' says the Signora, 'after a *long calculation*, which, to *avoid being tedious*, I shall omit, will be found to depend on the logarithm, or, which is the same, on the quadrature of the hyperbola.' She therefore resolves the quantity $\sqrt{a^4+b^2y^2}$ into an infinite series, and finds the fluent of each term. We have noticed this part for two reasons; 1st, on account of the affirmation that the fluent can only be found by a long calculation, and 2dly, because of the praise which Mr. Hellins bestows (Advertisement, p. ix.) on the lady for her *great skill*. We apprehend that the following process, by which the fluent is to be found, cannot be called either long or tedious; in fact, it is shorter than the method by infinite series, which does not completely resolve the problem:

$$\frac{y\cdot}{a^2}\sqrt{a^4+b^2y^2} = \frac{1}{a^2}\cdot\frac{a^4y\cdot+b^2y^2y\cdot}{\sqrt{a^4+b^2y^2}} = \frac{1}{a^2}\cdot\frac{a^4yy\cdot+b^2y^3y\cdot}{\sqrt{a^4y^2+b^2y^4}}$$

$$= \frac{1}{2a^2}\cdot\frac{a^4yy\cdot+2b^2y^3y\cdot}{\sqrt{a^4y^2+b^2y^4}} + \frac{a^2}{2}\cdot\frac{y\cdot}{\sqrt{a^4+b^2y^2}}$$

consequently fluent $= \frac{1}{2a^2}y\sqrt{a^4+b^2y^2} + \frac{a^2}{2b}\times HL$

$(by+\sqrt{a^2+b^2y^2})$ + corrn.—

In fine, to adopt Signora Agnesi's explanation of the fluxionary calculus, and to believe in the existence of infinitesimals, would be voluntarily to return to that mental bondage from which

which we may be supposed to have escaped: it would be a fond election of evil; an unaccountable love of absurdity;—and with respect to knowlege, depth, resource in methods, and ingenuity in artifices, we have authors far surpassing the Italian lady. In order to be a learned mathematician, a man needs not peruse all the treatises which have been published on the same subject: it will suffice if he studies the best. It is not with with science as with poetry. It would be strange for a person to allege that he did not read Milton because he had read Homer: but, if he has studied Euler's Institutions, he needs not rise early and sit up late to pore over Signora Agnesi's Institutions.

Let us not be misunderstood, however: considering the time at which it was produced, this is a respectable performance; and, viewed as the production of a female, and a young female, possessing other accomplishmeuts, it calls forth sentiments approaching to those of astonishment. Yet we must repeat that it is not of such intrinsic value as to deserve a re-publication: it might have served as a scaffold, by which some parts of the edifice of science might have been reared: but the edifice is now built, stands firmly, and no such scaffold is requisite.

We ought not to omit a tribute of praise to the liberality of Baron Maseres; not simply that pecuniary generosity by which scientific men are enabled to publish the results of their investigations, but that mental liberality, which could patronize a book containing such doctrines as the Baron had uniformly combated with so much toil, at so great an expence, and for so many years. We love the spirit of such an act, though we esteem not its effects in the present instance; and we wish it a long continuance of existence, though we regret that it created the useless labour by which these volumes have been prepared for the public eye.

R.W.

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ART. IV. *Travels in Spain*, in 1797 and 1798. By Frederick Augustus Fischer. With an Appendix on the Method of Travelling in that Country. Translated from the German. 8vo. pp. 403. 7s. Boards. Longman and Rees.

WHOEVER travels through a foreign country, although it may have been visited by men of superior ability and discernment, will be able, if he has any talents for observation on men and manners, to collect sufficient stores to interest and entertain his readers; even if he should fail in point of valuable and important information. On this account, the present translation of the travels of M. Fischer, who himself

modestly pleads his inferiority to Bourgoanne, Townsend, and others, may justly be ranked among the amusing and creditable publications of the time.—In the preface, the reader is required to consider this work in the light of practical notes to Bourganne, &c.; in particular, as it relates to the present state of literature and the mode of travelling in Spain.

In our review of Professor Link's travels in Portugal, &c. (see our last Number) we pointed out some parts, in which we had an opportunity of comparing that writer's remarks with those of M. Fischer: whence it will appear that these travellers do not always accord in their opinions and representations.—Between the two, we shall not presume to place ourselves as judges.

The present journal commences from Amsterdam, and we have an account of the events and disasters of the voyage till the vessel arrived at Bourdeaux: but they present nothing striking nor uncommon. The 24th letter contains a communication from the brother of Mons. de Humboldt, who is well known in Germany, on the Basque language. He observes:

"The language of Biscay deserves the particular attention of philologists, though it has hitherto been too much neglected. Yet on even superficially running over the vocabulary of that language, it appears that, setting aside the nouns which were unknown at the first civilization of that country, and which have been successively borrowed from the Romans, the French, and the Spanish, the Basque has a very great number of words peculiarly its own, and all of which have a character truly original both as to their origin and formation. This primitive language, which is underived, not to say unstolen like most of those now spoken in the south of Europe, from the Latin, seems however to have, in common with the Latin, German, and even the Greek, a great number of radical words, which might serve as guides to etymologists, and afford them light in their researches into this ancient and primitive language, from which perhaps have sprung most modern tongues, and of which it still preserves some valuable remains. Even those who would be alarmed at the dryness of so irksome a pursuit would find a pleasure in observing the manner in which the Biscayans compose the signs of their ideas; that people scarcely employing any but complex signs to express ideas which all other languages represent by simple signs, such as sun, moon, &c. It would be an object of infinite curiosity to a philosopher to observe and pursue the analogy, according to which the Biscayans combine certain ideas, so as to form new signs and express their perceptions; and there would doubtless thence arise many very useful observations on the originality and mode of viewing objects exercised by that ingenious people. Nor is the theory of the Basque language destitute of utility as to the history of languages in general, their peculiar differences, and their formation."—

In many parts of this tour, the events of the day are noted down just as they occurred; and often, as may be naturally supposed,

posed, they are not very interesting. On the road to Lerma, the method of curing a sick mule will probably be new to the veterinary surgeon:

'The next morning, when on the point of setting off, it appeared that my mule had not eaten and was sick. Immediately there was a long consultation among all the arrieros that were about to load their beasts, and most of them were of opinion we must give him rest; but the whole day passed without his recovering. He was washed with hot wine, a dose of physic administered, and a plaster applied; but all without effect. What could be the reason of all this? Nothing more simple; the animal was bewitched.

'To break the charm therefore a quantity of images of saints of all kinds, chaplets, and a large tub of holy water were brought, the animal was dragged under a gateway, his head placed toward the church, he was loaded with images and rosaries, while a toothless old woman muttering a whole litany of ave-marias attempted to exorcise him, and they concluded by inundating him with holy water from head to foot. Four hours after the animal began to eat, and the next day was perfectly well. You will easily imagine, that without rashly despising this sacred bath I might at least, according to the religion I was brought up in, admit some doubts. It therefore appeared to me from certain symptoms that the mule had a strangury, and that since cold is useful in that disorder, the water that was thrown over him might possibly accelerate his cure.'

We extract a part of the author's description of Madrid:

'The public squares are used throughout Spain as promenades and places of assemblage. The small towns and even the villages are not without such an open space, which is generally in front of the church. It is there the Spaniards recreate themselves after their labours, or enjoy the warmth of the sun in winter, and even those who scarcely ever quit the town regularly resort there. From this you may easily conceive the appearance of such a spot in the centre of the metropolis.

'It has struck eleven, and a troop of officers of the guard with brilliant accoutrements, monks in black cloaks, charming women in veils embroidered with gold holding the arms of their *cortejos*, and a party-coloured crowd of all kinds wrapped up in their cloaks, pour from every street to read the advertisements and posting-bills (noticias sueltas): "To-day there will be a sermon and music at the Franciscans; there will be an opera and such and such plays: to-morrow there will be a bull-fight, or the novena of San Felipo commences: Lost yesterday at the prado a little girl, and this morning a chaplet: Stolen three days ago such and such a jewel; if it has been taken through want, and if the thief will restore it by his confessor, he shall receive a handsome reward: The day after to-morrow will be sold by auction a large crucifix, an image of the Madona, and a nacimiento (or case containing the infant Jesus with the two other persons of the trinity in wood, plaster, &c.). This evening the procession of the rosary will set out about eight o'clock."

'Mean-

'Meanwhile the square is constantly filling, so that it becomes very difficult to pass. Here are criers of journals stunning the passengers with their noise, people reading the gazette for a quarto (a farthing); walloon and swiss guards offering goods for sale, hackney-coaches plying for fares, old clothesmen, coblers, sharpers, sellers of images and cigars, and hucksters of all kinds tormenting the passengers; there a numerous circle crowd round an ingenious memorialista or notary, a very profitable occupation and abounding in every street, for nothing is to be obtained by verbal applications even to a passport, for which a *memorialito* must pass through an infinity of offices; and there a loto with a dial to be pulled, next him a juggler with dancing monkeys, and farther on goods selling by auction; women ogling the passengers also mingle in the crowd, while capuchins with long beards parade with gravity and solemnity. Here you are attacked by a couple of ballad singers, and there annoyed by an importunate beggar; to all which is added the noise of carriages and calesas, and of the neighbouring fountain re-echoing with the loud hallooing voices of the water-carriers.

'This place is far more noisy still on Sundays and holidays, when crowds of people are flocking to the neighbouring churches. It is the fashion to pass these days in the square, and many a fair who has missed her lover at church is sure to find him here. The groups then crowd upon each other to the very gates of the church, and every one appears in his best apparel.

'But it strikes *one*, and the crowd disappears; the porters range themselves near the houses to sleep the siesta or eat their dinner; all the shops are shut, at the corners of the streets the hucksters cover their stalls and stretch themselves beside them on the pavement, the place is cleared, the most noisy streets are quite deserted and dead, and a solitary passenger is rarely seen. But no sooner do the bells ring for vespers, than all is life again, and at four o'clock the place is crowded anew.

'At this time ladies of easy access issue forth from their retreats, spreading on all sides, and no modest woman dares be seen abroad without her cortejo or her duenna and frequently both. The former is the same as a cicisbeo, of whom I shall speak hereafter. The latter was formerly a severe governess or guardian of the wife paid by the husband, and frequently chosen from among his relations, but now a mere lady's maid. The women I was speaking of however are free from this slavery. Their light and bold walk, their short and fluttering petticoats, of which the long and transparent fringe exposes to view at every step a delicate and beautiful leg, those enticing veils which rather display than conceal their charms, their large nosegays, and the coquettish play of their fans, characterize these dangerous syrens. A word or a look, however cursory, suffice to produce an assignation, which is afterwards settled more at leisure in some neighbouring street.

'The first rate demireps, who still keep up external appearances, generally take with them a little girl eight or ten years old, who serves as their duenna, and, proud of their charms, they wait till due homage is paid them. Those of the second class, who go alone,

use

use less reserve; they smile with grace, and employ the 'most seducing allurements they possess.

'At this time come the venders of cool water (*aguadores*) crying "Agua fresca! agua fresquita! quien beve? quien quiere? Aora viene de la fuente!" Cool water, nice cool water! Who drinks? who wants any water, just fresh from the fountain?" These men carry on their shoulders a large stone pitcher fastened on with leather thongs, and keep goblets in tin vessels to drink out of: it is sold at a farthing a glass. Also orange-girls (*naranjeras*) crying "Naranjas, naranjas! dos por tres quartos! por tres quartos dos!" "Oranges, oranges! two for three farthings, for three farthings two!" The flower-girls (*roseras*) "Tome vm̃! tome vm̃! señorito, señorita! tres por un quarto! que hermosas! que ricas! el manojo un quarto! que hermosas yo las tengo." "Take some, take some, dear sir! dear madam! three for a farthing! how beautiful! how rich! a farthing a handful! how beautiful they are!" The chaise-drivers (*caleseros*) "Un calesin, señor? quantos assientos? tome vm̃. que calesin y que caballo yo tengo! vamos señor! una buelta al canal o adonde vm̃ quiera." "A chaise, sir! how many seats? come, sir! what a chaise, and what a horse are mine! come, sir, a turn to the canal, or wherever you please." The newsvenders "Gazeta nova, gazeta nova! No tengo mas que media dozena. Quien quiere la ultima gazeta? Tome vm̃ la ultima que tengo." "The new gazette, the new gazette! I have only half a dozen left. Who will have the last gazette? Take it, sir, the last I have." And lastly the beggars "Señor, una limosina! por Maria santissima! una limosina a este pobrecito, que no puede ganar! una limosina por los dolores de Maria santissima!" "Sir, your charity, for the love of the holy virgin! your charity to a poor man that cannot work! your charity, by the pains of the holy virgin!" Then by degrees the various equipages go to the theatres or the Prado, and on all sides company in chariots, on mules, and on borricos. At length it is twilight, the bells ring for the angelus, the lamps are lighted before the madonas and in the houses, while the wine-sellers and lemonade-sellers light up their shops, and everywhere are seen little tables with french rolls and paper lanterns. "Que ricos! que tiernecitos! que blanditos!" "How rich! how fresh! how soft!" The noise of the passengers, the rumbling of carriages increases every moment, and the whole square is full of people. Here guitars and voleros are heard, there a ballad-singer singing the last new ballad and stories of men hanged, then a vigorous copper-coloured missionary preaching to a penitent populace, while his audience are appointing assignations.'

G. 2.

The 31st letter presents us with a very long and minute description of the character and the virtues of the Spanish Ladies. From this account, they appear to be endued with the most noble passions and affections: but, alas! extremes are dangerous; and the same temperament which inspires the fervour of devotion,

devotion, and the most ardent attachment, prepares the mind for passions of an opposite nature, and unites the votary of religion with the votary of the world.—An incident, which illustrates this observation, occurred during the author's residence at Madrid, and terminated in a tragic manner. It is recorded as a confirmation of the fatal consequences of the ill-assorted marriages so common in Spain, and is as follows:

'Doña Antonia, a charming woman about 29 years of age at most, was married to a merchant, a man of a mild temper, but capricious and of a weak constitution. This lady had always lived a very retired life, till a young man from Valencia, who came to study the law at Madrid, was recommended to her husband, and thus had access to her. Doña Antonia was pleased with his person, which procured him her favour, and all the privileges attached to it. The husband however perceived their intimacy, and by means of the offers and honourable means he employed succeeded in dismissing the young man, without affording Doña Antonia an opportunity of opposing the measure.

'The letters however of Doña Antonia pursued her lover wherever he went, and love and revenge rendered them so eloquent, that the young man some months after broke his word and returned secretly to Madrid. He then renewed his interviews with her at a private house, and his passion daily increased. At length the time arrived, that Antonia ventured to communicate to him a plan, she had long since formed, of assassinating her husband, and offered him on that condition her hand and her fortune. Don Juan shuddered with horror at the proposal, begged her to abandon the idea, showing her the dreadful consequences of so black an action, which he absolutely refused to perpetrate. Hereupon at first she treated him with the profoundest contempt, and then gave herself up to all the extremes that could be suggested by despair. She employed alternately menaces, prayers, and imprecations, then recurred to all the artifices that revenge or love could contrive, till at length Don Juan consented, and the death of the husband was resolved. They were engaged in contriving the means of effecting this, when the following circumstance occurred to hasten its execution.

'Doña Antonia had presented one of her watches to Don Juan, but her husband missing it, she accused the cook of having stolen it, and under that pretext discharged her. The husband however meeting the woman upbraided her with her conduct, but she justified herself by revealing to him the whole secret. He therefore brought her home, concealed her in an alcove, called his wife, and made the pretended theft the topic of conversation. The remainder of this interview may easily be imagined. And now all was lost, and nothing but the death of her husband could save her. The grief of the husband for the infidelity of his wife brought on a fever, and he was obliged to confine himself to his bed. It was therefore determined to send all the servants out on the following Sunday, and leave the patient alone. The opening the door of the balcony was the signal

agreed on, and thus the plot was executed. The lover entered the apartment with a poniard in his hand, fell upon the sick man, gave him several stabs in the belly, and made his escape. But the unfortunate husband calling for help, a young girl who was with her aunt Doña Antonia heard him. The noise of Don Juan in escaping also attracted her attention, as she ran to the apartment of her uncle, whom she found weltering in his blood, and immediately called her aunt. It may easily be conceived that the latter did not fail to cry out for help too, and to feign the deepest despair. Meanwhile the young man had gained the gate of Toledo, and was going to quit Madrid, when he recollected he had no money: he therefore turned back, and went to his apartment to get some, but strongly impressed with the embarrassment in which he imagined the object of his love to be, he went to a woman of his acquaintance, and there waited to receive some tidings of her.

'Two days passed on, the report of this assassination spread over Madrid, and in the interval the person who was in the secret of their connection revealed it to her confessor, who advised her to go and inform the alcalde-mayor. The suspicion was confirmed by an intercepted letter, and the culprits were arrested. Don Juan immediately confessed, and Doña Antonia, who had at first denied her crime, was convicted. The prosecution continued four months, after which they were both condemned and sentenced to suffer death. All the interest and the most considerable offers were made in vain. At first Doña Antonia flew in a rage, when she was informed that her lover had confessed, and loaded him with reproaches and with abuse; but in her last moments her love seemed to be renewed with increased ardour, and when her sentence was read to her she asked, "Y Don Juan tendra la misma suerte?"—"And will Don John suffer the same fate?"—which being answered in the affirmative, "she replied, "Pues señores la siento mucho mas que la mia"—"I am much more grieved, gentlemen, for him than for myself,"—and immediately fainted.

'The day of execution at length arrived, for which a scaffold had been erected in the Plaza-mayor. The two culprits, having received the sacrament in the chapel of the Dominicans, were conducted to execution by the confraternity del Refugio. They were both dressed in black, and Doña Antonia wept. She would have embraced her lover for the last time, but he turned away his head, till the confessor at length reconciled them. She had begged as a favour to be strangled first, but the sentence was that both should be executed at the same moment. They were each on a separate seat. Don Juan fainted at the moment when the cord was put round him, but Doña Antonia sat with great decency, casting her eyes upon her lover. They were dispatched in about a minute.'

Some of the author's general observations on the state of literature in Spain are worth transcribing:

'Such is the force of events, and such the irresistible activity of the human mind, that, in spite of prejudice and of all the fetters it endures,

endures, some rays of light have gone forth even in Spain. The government have perceived, that it is their interest to command a more informed people, have begun to sap the foundation of ecclesiastical power, and favour the cultivation of the mind. It may be wished perhaps, that they pursued a firmer system, a better plan, and were more regular in their progress, but they have begun, and that is a great point gained. Are not the remains of barbarism disappearing? Does not the contrast of rational ideas and old institutions become more apparent? Does not the mass of useful knowledge increase daily? Yes, most certainly. The spanish nation have begun to unfold their powers in silence, and will one day excite the attention and the astonishment of Europe.

'The beneficent influence of increasing liberty of thought is already felt by the sciences themselves. Literature and the book-trade are as it were two sisters, that mutually aid and encourage each other; but the book trade is the younger sister, and literature must grow up and unfold first. The book-trade is formed progressively after her, and serves as a standard to judge of her. If political or religious slavery therefore prevents the growth of literature, the book-trade will in like manner be stinted and imperfect.

'This is what has happsned in Spain. After the acme of her glory was past, Spain sank into a universal decay, and at the beginning of the present century had still to begin her literary career. If she advances but by slow degrees, if she sometimes seems retrograde, the cause must be attributed to the clergy, who would for ever condemn the whole nation to ignorance in order to be its masters, and who choose to consider human reason itself as a monster and a crime in order to subdue it. In a country where the slightest expression may expose a man to danger, where the power of censure is in the hands of monks, we must not expect to see literature flourish.

'Another inconvenience arises from the imperfection of the book-trade. This defect, which springs from the abandonment of literature, becomes a secondary cause of its decay. The few books that have appeared are printed at the king's expence, or that of the authors themselves, and these speculations have always been attended with loss.

'But the book-trade has improved since the influence of the clergy has diminished, the mass of general knowledge increased, and literature gained consistency and strength. More is written, because more is permitted to be published, and more is printed, be cause there are more readers. It is true the spanish booksellers cannot be compared to those of Germany, but there are booksellers in all the great first and second rate cities, and that is sufficient to set the machine in motion. These libreros or booksellers are not indeed both publishers and general retailers of all other publications, but a mixture of the two; that is, besides the works they publish themselves, they sell a few, which those in the same line intrust to them on commission, without carrying on a regular correspondence or keeping a complete assortment. They have therefore no regular catalogues of their whole assortments, and rarely know any thing of other books than those

those in their shop. If you ask for one they do not know, they send the title to some correspondent, supposing he may have it on commission, or they procure it of a third, who perhaps sells it for a fourth, and so on. What delays, what increase of price must arise from this mode! They sell their books bound, and sometimes the best English and French works are found in their shops. The smaller booksellers like our stall-keepers have stalls at the church doors and in the calle de Alcalà. There are however many great booksellers in the Puesto de Cerro.'

Lists follow, of books which the Spanish press has sent forth, and which are more extensive than we should have supposed; especially in translations of English, French, and German works.

With regard to the pride and haughtiness usually ascribed to the Spanish character, the author remarks:

'Pride is in reality but a certain elevation of mind, of which gravity is a false or an exaggerated expression. This is evident on the first view of the Spanish; although in certain cases a Spaniard is a little jealous of the prerogatives due to his rank, he does not make others feel it, and although it is easy to captivate him by showing him respect and treating him with deference, he is indignant at cringing fawning manners. A superior title seems to flatter him, but he little values the advantages he possesses in this respect. Much has been said of Spanish pride and gravity, but it is certain that we find less ceremony and more real politeness among them, less moroseness and a greater equality among different conditions of men, less pride among the great, and more contempt for the prejudices of birth, than in Germany. A duke of Ossuna for instance or a duke of Medina Sidonia will treat literary men or artists and every other individual with a consideration and a civility, of which more examples might be desired in our own country.'

G. 2.

Having quitted Madrid, the traveller arrived at Santa Olalla, a very beautiful situation in the midst of a grove. As the company were passing the evening at the Posada, they were interested by the following singular arrival:

'It was growing late, when another muleteer arrived with a young and beautiful woman, who over her veil wore an immense round hat like that of a man. We learnt, that she had been consigned to the care of this arriero by the alcalde del barrio at Madrid, and that he was ordered to conduct her to Badajoz. She appeared in deep affliction, took only a little bread and wine, and begged as a favour that she might go to bed. She was shown into a small room that looked into the inn-yard, where the muleteer locked her up and put the key in his pocket.

'It was about midnight, when the joyous company began to think of retiring, and the muleteer opened the door to see if his prisoner was safe: but she had disappeared. Immediately there was a general alarm, the mules were taken out of the stable, and every one was in motion to pursue her. The unfortunate guardian already imagined himself a prisoner in the fortress of el presidio.

'Three

'Three hours had elapsed, and I trembled almost involuntarily for the fate of the fair fugitive, when the hostile troop returned with her in triumph. She had lost her hat and veil, her clothes were covered with mud, her face and hands bloody, and she burst into tears, exclaiming every moment, "'tis the other that betrayed me."

'The little squat alcalde now appeared barefoot in his nightcap, but with his black cloak and white wand as a mark of his authority, and immediately began to draw up a full statement of the affair. The unfortunate prisoner had made her escape out of a small window into the inn-yard, and, having scaled the wall by means of a small plank, had taken the road to Madrid, but perceiving she was pursued she had climbed a tree. One of her pursuers had perceived her among the branches, but a few pieces of money purchased his silence. She afterwards endeavoured to conceal herself among the bushes, but fell into a ditch, where she was found by the dogs sent out after her.

'As soon as the alcalde heard money mentioned, he ordered the muleteer under the severest penalties to deliver it up to him, and, taking three fourths of it for his fees, he restored the remainder to the prisoner, who then began to relate her story. She had left an old husband at Badajoz to go and live at Madrid with her gallant, where after some months she had been arrested. "No," cried she, "I would rather put an end to my existence, than live with that brute." Her grief rendered her voice so affecting, and she wept so bitterly, that every one almost forgave her.

'Meanwhile this adventure proved prejudicial to our interest. Our mules had been so harassed in the pursuit, that it was not prudent to proceed, and one of them required to be bled. We therefore saw the prisoner set off at noon under the conduct of an alguazil, but she was so exhausted with fatigue, that she could scarcely sit on the mule, though she had a woman's saddle with a cushion. All the village accompanied her for half a league, and several women offered her refreshments.'

We must now, after the manner of Shakspeare's chorus, invite our readers to consider the tour of Spain as completed, and the crew again embarked and making the Gulf of Lyons; when a suspicious incident puts every man's courage to the test:

'With a perfectly fair wind we approached Cabo de Creus, when on a sudden we saw a ship bearing Spanish colours, but which every one determined to be a pirate. All was now in motion; we tacked about, cleared the deck, and the crew were ordered to the guns. Every one was obliged to lend a hand, and arms and brandy were distributed to all. Meanwhile the corsair after some manœuvres at length stationed herself under the cape to wait for us. Immediately the two captains determined to drop to leeward, to hoist their colours, firing at the same time two guns, and to go with easy sail to meet the enemy.

'We were already within gunshot, and were all waiting the captain's orders, when the enemy struck their colours and called to us with a trumpet "Por dios! por dios! somos Españoles" (For God's sake!

sake! we are Spaniards). Upon this we ordered her to come out of her retreat, and perceived her to be a small Spanish brig with two small guns and ten seamen. Bursts of laughter and cries of joy now concluded our engagement to the satisfaction of both parties; but the captain, like a true Genoese, boasted of his courage all day, and *the great exploits he would have achieved!*'

The appendix is drawn up in the form of rules to be observed in travelling through the country; and, as M. Fischer speaks from experience, we must give him credit for the utility of the instructions which he has laid down, and which we doubt not will be found very useful by those who visit that kingdom. We are glad to learn, among other particulars, that the state of the roads and of the inns, in most of the principal directions, is not now so bad as it has been generally represented, but has lately been much improved.

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ART. V. *The True History of the Conquest of Mexico.* By Captain Bernal Diaz del Castillo, one of the Conquerors. Written in the Year 1568. Translated from the original Spanish by Maurice Keatinge, Esq. 4to. pp. 514. 1l. 5s. Boards. Wright.

ACCORDING both to the letter and the intention of our undertaking, it may be deemed a transgression of our boundaries to pass strictures on a work published at so early a period as was the History of the Conquest of Mexico, by Bernal Diaz del Castillo; and it may appear the less necessary, because that History is well known, and has been often not only quoted but in many particulars followed by later historians. Nevertheless, as we have not before met with it in our own language, we think that our readers will not be displeased, if, in noticing this translation, a few remarks are introduced on the original.

The title of *True*, assumed by B. Diaz for his narrative, is probably applied with as much justice, respecting the particular facts related, and allowing for some vanity of boasting, as it could be to any other account of the Conquest of Mexico. The author was one of the adventurers who embarked with Cortes from Cuba in 1518-9, in order to invade that devoted country; and he served under that commander in a military capacity during the whole of the Mexican war: but his History was not concluded till above 53 years afterward (i. e. in 1572), when he resided at Guatimala, the capital of the province of the same name in New Spain, of which city he was then one of the municipal officers. In his narrative, we see neither the smallest attempt at ornament, nor contrivance to render any part plausible: but facts are related in a manner

which is perfectly plain and direct. While he was composing it, the account of Francisco Lopez de Gomara came into his hands, and provoked him to write a short preface, in which he accused Gomara of many errors and misrepresentations; and it is probable that he chose the title of *True History* in order to mark a contrast between his own and that which was written by Gomara; 'in my voyage through which to the haven of truth,' he says, 'I shall expose misrepresentation: but if I were to point out every error, the chaff would outweigh the grain.' The objections of Bernal Diaz against the history of Gomara, however, were mostly of a personal nature, such as 'enhancing the merit of one officer at the expence of another.' In other particulars, the most material error pointed out in Gomara is that of his saying 'that Cortes gave orders, secretly, for the destruction of the ships, whereas it was done by the common consent of all, to have the assistance of the mariners.'

The confusion, which Dr. Robertson has remarked as a trait of this work, does not strike us in the translation; and we wish, therefore, that Mr. Keatinge had informed us whether he has rendered literally, or has in any manner varied from his original. It is evident, however, that he has preserved the style and modes of expression of his author; and nothing appears in the language which unpleasantly reminds the reader that he is perusing only a translation.

The first and second chapters give an account of the expedition of Hernandez de Cordova in 1517, and of Juan de Girjalva in 1518, in each of which B. Diaz bore a part. The remainder of the book is occupied by the conquest under Cortes.

Bernal Diaz charges Gomara with having greatly exaggerated the numbers of the natives and of those who were killed in the different battles: yet we find the following passage in his own account of one of the first actions fought by the Spaniards against the Mexicans: 'There were so many enemies to every one of us, that they could have buried us under the dust they could have held in their hands, but that the great mercy of God aided us throughout;' and in the same page, it is said, 'we bound up our wounds, and those of the horses we dressed with the fat of Indians whom we found dead.'

Among the sufferings inflicted on the Mexicans, was the introduction of the small-pox; 'a disease which spread with inconceivable rapidity, and the Indians died by thousands; for, not knowing the nature of it, they brought it to a fatal issue by throwing themselves into cold water in the heat of the disorder.' Shortly after the death of Montezuma, it was declared, by proclamation, that all the Mexicans taken in arms against

the Spaniards should be condemned to slavery; and at the founding of a new settlement which was named *Segapa de la Frontera* (Security of the Frontier), 'municipal officers were immediately appointed, and the iron brand was made here, for the purpose of marking those natives who were taken, for slaves: they were marked with the letter G for *Guerra*, or War.'

Frequently in the course of this work, Cortes is accused of having defrauded his soldiers of their shares of plunder; and a list is given of the complaints against him which were preferred to the Emperor, Charles V.

'They made strong accusations against Cortes; first, that Velasquez fitted out armaments three times to his own great cost, and entrusted the command of the last to Cortes, who broke his engagement. Farther, that when Velasquez sent Narvaez with his Majesty's commission as governor general of New Spain, Cortes made war upon, and defeated him. Also, that when the Bishop of Burgos sent Tapia to take the government of those countries in his Majesty's name, he refused to obey, and by main force compelled him to reembark. They also accused Cortes of having obtained a quantity of gold in the name of his Majesty, and converting it to his own use; of having taken to himself a fifth of all prizage; of having burnt the feet of Guatimotzin; of retaining the soldiers' shares; and building palaces and fortified houses that were as large as whole villages, making the inhabitants round Mexico work at them, and forcing them to draw large cypress trees, and stones, from a great distance; and that he had given poison to Francisco de Garay, to get from him his troops and shipping. There were many other accusations brought forward, so that his Majesty was at last tired of hearing them, believing them to be true.

'Narvaez, when admitted into the Emperor's presence, addressed him in his pompous tone of voice, as follows: "Your Majesty must further know, that on the night I was taken prisoner, having your royal commission in my pocket, my eye put out, and in apprehension of being burnt alive, for the apartment was in flames, one of Cortes's captains, Alonzo de Avila, at present prisoner in France, violently tore your commission out of my pocket, and when I claimed it, declaring what it was, he denied the fact, and said that they were bonds for money owing me by Spaniards in Mexico, and which I was coming to enforce." At this the Emperor could not refrain from laughing. In regard to the charges, his Majesty said, he would give orders that strict justice should be done; and he forthwith commanded, that certain persons of his royal privy council should be formed into a court of enquiry to hear and decide upon these allegations.'

In answer to the charges made by Narvaez, 'it was represented that, on his coming to New Spain, he sent word to the great king Montezuma, that he came to rescue him, and thereby caused such a disturbance in the country as produced

a dangerous war.'—'In regard to burning the feet of Guatimotzin, it was done, contrary to the inclination of Cortes, by his Majesty's officers, to force him to discover where Montezuma's treasure was concealed.' The other charges were either refuted or explained away, and the court gave sentence entirely in favour of Cortes.

The execution of Guatimotzin, the last native monarch of the Mexicans, together with that of the prince of Tacuba, (though many other actions equally inhuman were committed by the conquerors of Mexico,) seems to be the crime which has fixed the greatest stigma on the memory of Cortes. This sentence (which, says B. Diaz, 'appeared to us all as most unjust and cruel,') was passed by him during a march through part of the country, and the unfortunate prince was hanged like a common malefactor.

'We continued our march,' says the author, 'afterwards with great caution, from apprehensions of a mutiny among the Mexicans on account of the execution of their chiefs; but the wretches were so exhausted by famine, sickness, and fatigue, that they did not appear even to think about the matter. At night we arrived at a village which was abandoned by the inhabitants, but on searching we found eight priests who readily attended us to Cortes. He desired them to call back their neighbours, and that they should receive no injury. This the priests readily promised, requesting at the same time, that their idols which were in a temple adjoining the building wherein were the quarters of Cortes, should not be touched; which the General agreed to, but took the opportunity of expostulating with them upon the absurdity of venerating what was in reality no more than clay and timber.'—

'Cortes caused a cross to be fixed in a large ceiba tree close to their temple, which as I have before mentioned joined to the building wherein he had taken his quarters. He was at this time very ill tempered, and sad. He was vexed by the difficulties and misfortunes which had attended his march, and his conscience upbraided him with the death of the unfortunate Guatimotzin. He was so distracted by these thoughts that he could not rest in his bed at night, and getting up in the dark to walk about, as a relief from his anxieties, he went into a large apartment where some of the idols were worshipped. Here, he missed his way, and fell from the height of twelve feet, to the ground, receiving a desperate wound and contusions in his head. This circumstance he tried to conceal, keeping his sufferings to himself, and getting his hurts cured as well as he could.'

Cortes is considered to have been at the summit of his prosperity when he had completed the subjugation of the Mexicans. From that time, Fortune withdrew her smiles; and in his subsequent projects and prospects, he continually met with disappointment. He was not trusted with the government

ment of the country which he had subdued, instead of which the title of Marquis bestowed on him was a very inadequate compensation; and he found himself reduced to a private station, where he had been accustomed to command, and involved in perpetual disputes and litigations. Bernal Diaz observes that, 'he never prospered from the time of his first conquest of New Spain, and his ill fortune is ascribed to the curses with which he was loaded.' He was twice obliged to go from Mexico to Old Spain: the first time, in order to defend himself against accusations: the second, to seek redress for injuries received. His complaints and applications proved ineffectual, and he was pursued by misfortunes of a private nature; which, added to his other vexations, appear to have hastened his death. This event happened in 1547; when he had just completed his 62d year.

We extract a few particulars from the character given of him by this author:

'He was of a good stature and strong built, of a rather pale complexion, and serious countenance. His features were, if faulty, rather too small; his eyes mild and grave. His beard was black, thin, and scanty; his hair in the same manner. His breast and shoulders were broad, and his body very thin. He was very well limbed, and his legs rather bowed; an excellent horseman, and dexterous in the use of arms. He also possessed the heart and mind, which is the principal part of the business. I have heard that when he was a lad in Hispaniola, he was very wild about women, and that he had several duels with able swordsmen, in which he always came off with victory. He had the scar of a sword-wound near his under lip, which appeared through his beard if closely examined, and which he received in some of those affairs. In his appearance, manners, transactions, conversation, table, and dress, every thing bore the appearance of a great lord. His cloaths were according to the fashion of the time: he was not fond of silks, damasks, or velvets, but every thing plain, and very handsome; nor did he wear large chains of gold, but a small one of prime workmanship, bearing the image of our Lady the Blessed Virgin with her precious Son in her arms, and a Latin motto; and on the reverse, St. John the Baptist with another motto. He wore on his finger a ring with a very fine diamond, and in his cap, which according to the fashion of that day was of velvet, he bore a medal, the head and motto of which I do not recollect; but latterly he wore a plain cloth cap, without any ornament.

'His table was always magnificently attended and served, with four major domos or principal officers, a number of pages, and a great quantity of plate both gold and silver. He dined heartily at midday, and drank a glass of wine mixed with water, of about half a pint. He was not nice in his food, nor expensive, except on particular occasions where he saw the propriety of it. He was very affable with all his captains and soldiers, especially those who accom-

panied him in his first expedition from Cuba. He was a Latinist, and as I have been told, a bachelor in laws.—He was also something of a poet, and a very good rhetorician; very devout to our Holy Virgin, and his advocates St. Peter, St. Jago, and St. John the Baptist in particular; and charitable to the poor. When he swore he used to say, "by my conscience!" and when he was angry with any of us, his friends, he would say, "oh! may you repent it." When he was very angry, the veins in his throat and forehead used to swell, and when in great wrath, he would not utter a syllable to any one. He was very patient under insults or injuries; for some of the soldiers were at times very rude and abusive with him; but he never resented their conduct, although he had often great reason to do so. In such cases he used only to say, "be silent," or, "go away in God's name and take care not to repeat this conduct, or I will have you punished." He was very determined and headstrong in all business of war, not attending to any remonstrances on account of danger. Where we had to erect a fortress, Cortes was the hardest labourer in the trenches; when we were going into battle, he was as forward as any.

'Cortes was very fond of play, both at cards and dice, and while playing he was very affable and good-humoured. He used frequently, at such times, those cant expressions which persons who game are accustomed to do. In military service he practised the most strict attention to discipline, constantly going the rounds in person during the night, visiting the quarters of the soldiers, and severely reprehending those whom he found without their armour and appointments, and not ready to turn out; repeating to them the proverb, that "it is a bad sheep which cannot carry its own wool." When we were engaged in the wars during the conquest of New Spain, he was very thin and slender, but after his return from Higueras he grew fat, and acquired a belly. He at this time trimmed his beard which had not begun to grow white, in the short fashion. In his early life he was very liberal, but grew close, latterly; some of his servants complaining that he did not pay them as he ought, and I have also to observe that in his latter undertakings he never succeeded. Perhaps such was the will of heaven, his reward being reserved for another place; for he was a good cavalier, and very devout to the Holy Virgin, and also to St. Paul and other Holy Saints. God pardon him his sins; and me mine; and give me a good end, which is better than all conquests and victories over Indians.'

In the last chapter, Bernal Diaz has given a large list of those who originally accompanied Cortes, with a short character of them and their exploits. He adds; 'When I had fairly written out this my history, two licentiates requested me to lend it to them for their perusal.—As to what they said, that I praise myself so much, and that I ought to leave it to be done by others, I say, in common life it is the custom of neighbours to speak of each other as each deserves; but he who never was in the wars with us, nor saw them, nor heard of them,

them, how can he speak of us? Were the birds which flew over our heads while in battle to give accounts of us? or the clouds? Who then was to speak our praises but we ourselves?"

Much of the interest excited by reading this True History of the Conquest of Mexico is of a nature very far from gratifying. It is, however, a work which, if not inconsiderately perused, will afford many useful and instructive lessons.—The translator appears to have understood the spirit of the original, and has judged well in rendering it in natural and unstudied language. Capt. B....y.

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ART. VI. *A Secular Essay:* Containing a retrospective View of Events, connected with the Ecclesiastical History of England, during the Eighteenth Century; with Reflections on the State of Practical Religion in that Period. By John Brewster, A. M. Vicar of Stockton upon Tees, &c. 8vo. pp. 414. 7s. Boards. Rivingtons. 1802.

THE ecclesiastical history of the past century does not yield, perhaps, in interest, to that of any other period of equal duration. Though it has to note the diminished influence of Religion in regulating the affairs of states and empires, and to record fewer political measures effected by her power; yet it has to state revolutions materially affecting her condition,—revolutions in opinion, and in the state of the human mind. The golden age of letters, it has been observed, was succeeded by a spirit of bold speculation, and by the introduction of systems of infidelity and scepticism. The theologian then saw himself required not merely to support this or that usage, to defend this or that tenet, to vindicate this or that part of the polity of his sect, but he beheld the very citadel of his faith attacked, and the very foundation of his pious hopes attempted to be undermined: he saw revived by learned men, and very generally countenanced, doctrines which the decisions of the antient church and the consent of modern days had decreed to be blasphemous and heretical; and more recently, in an extensive empire, he beheld the religion of Jesus abrogated, the Christian temples shut, and the ministers of the altar massacred with impunity, or banished by the decrees of the state.

To develope the principles which led to these extraordinary measures, and to mark their course from their first promulgation, till they are seen to effect the great and marvellous changes already mentioned, form one of the most difficult undertakings to which first-rate talents and consummate learning, aided by every advantage, can possibly be directed; an undertaking perhaps which, for various reasons, it is not for the

present age to hope to see successfully executed. It was not within the plan of the respectable author of the work before us to attempt this task: for it fulfils his purpose simply to state, and with brevity, the grand facts which the professed ecclesiastical historian must elucidate, trace to their causes, and follow to their effects. Having done little more than point them out, he considers them as they bear on the principles and interests of our church, and as they affect its external consideration and its internal character; suggesting to its friends and supporters such counsels as prudence and zeal for religion appear to dictate. These topics undoubtedly form proper grounds for the advice given in this volume: but we question their aptitude as foundations for pious reflections. Too much passion mingles itself in the contests of divines; the points agitated, by awakening doubts, and by unhinging the mind, reduce it to a state unfavourable to the feelings of devotion; and many readers will rather feel their curiosity excited to learn more fully the matters here partially stated, than share in the sublime sentiments which they call forth in the author himself. With the exception of this infelicity of design, there is little occasion for criticism in this performance. Modest in its pretensions, it possesses considerable merit. It is the production of a man of talents, and of no mean attainments. The facts interspersed through it render it amusing, while the reflections which accompany them strongly inculcate a benevolent temper, and a love of virtue. If we do not subscribe to all that it contains, we cordially applaud the regard which it displays for the great interests of man, for his temporal and eternal welfare; and we highly commend the distinguished spirit of moderation which it breathes in almost every page.

The volume is divided into parts, corresponding with the several reigns which have occurred during the century. The first embraces that of Queen Anne; and the topics on which Mr. Brewster principally dwells in treating of this period are, the contest between the high and low church parties, which agitated the councils of the nation as much as the sanctuary of religion, the respective champions which took a part in it, the reformation which the state underwent, and the improved style of sermons. With regard to the change in the conduct of the stage, he thus writes:

'From theatrical representations we may fairly judge of the morals and taste of an age. More need not be added in judging of that of which I write, than that the chaste and pure sentiments of Shakespeare were in a great measure rejected for the licentious verses of Dryden, and other wits of no common celebrity: Dryden indeed frequently apologizes for the language *he is obliged* to use.—What

stronger

stronger reproof could he bestow on his admiring and approving audience?

'The censure of the stage at this period was the just censure of public manners. A devout clergyman, in his professional character, made the first stand against this torrent of profaneness: and it will be allowed that, the man who dared to oppose and endeavoured to resist so formidable an host, deserved well of his country.

"It must be said," Collier observes, "of the writers for the stage, that they have made their attack with great courage, and gained no considerable advantage. But it seems, lewdness without atheism, is but half their business. Conscience might possibly recover, and *revenge* be thought on; and therefore, like footpads, they must not only *rob* but *murther*. To do them right, their measures are *politicly* taken; to make sure work of it, there is nothing like *destroying of principles; practice* must *follow of course*. For to have no *good principles*, is to have *no reason to be good*."

'Success ultimately rewarded the attempt of this judicious censor of the stage. The flagrant abuse was corrected within a few years by reflection, and by the cluster of eminent authors which adorned the Augustan age of Queen Anne. "Sir Richard Steele's compositions," says a contemporary in a sketch of his character, "have done eminent service to mankind. To him we owe that swearing is unfashionable, and that a regard to religion is become a part of good breeding." The immortal writings of Addison and of his associates recalled departed virtue; and the mind dwells with complacency and delight on that æra which was distinguished by so amiable an assemblage of wisdom and of talents.

'As the century advanced, the public eye was in general less disgusted by the transgression of public decency. If the wit of the age was not always as brilliant as that which preceded it, its morality, on the stage at least, was less reprehensible.'

On the subject of the contentions between high and low churchmen, Mr. B. quotes the sentiments of Bp. Burnet; and then, without adopting the tenets of either of the parties, he exhibits, in the following admission, an instance of his fairness and discernment:

'It must be owned, that the Bishop was no unbiassed witness, as he was strongly attached to the principles of the revolution in their highest latitude. The charge, however, which he brings against those *hot clergymen*, as he calls them, who created the danger which they reprobated, may not perhaps have been without some foundation, when we consider the extraordinary degree of agitation which was excited in the nation not long after (1709) by the celebrated sermons of Dr. Sacheverel. It is with sorrow, I had almost said, with indignation, we look back upon the tumult of that day. Can we suppose the spirit of party to be carried to a higher pitch? A private clergyman, a man of narrow intellects and of an overheated imagination, as he has been described by one party, and not altogether disproved by another, whose popularity was occasioned by the intemperance

perance of his language in favour of divine right and non-resistance, is arraigned at the bar of the upper house of parliament in Westminster-hall. "The eyes of the whole kingdom were turned upon this extraordinary trial. It lasted three weeks, during which *all other business was suspended;* and the Queen herself was said to have been every day present; though in quality of a private person." I will not dwell on this degrading scene.'

In the second part, which includes the reign of George I., the three grand controversies, the Arian, the Bangorian, and that which related to Sacheverel, Archbishop Wake's correspondence with the doctors of the Sorbonne, and the suspension of the deliberative functions of the convocation, chiefly engage the author's attention. His observations on the Bangorian controversy are very candid and sensible: but, while they seem designed to combat, they do not fairly meet the principle of the system of the great prelate who took the lead in it on one side.—A staunch friend to the revolution, and to the protestant succession, Mr. B. farther exemplifies his liberality in the very just remarks which he makes on the non-jurors:

'It is well known, that the persons intended by this description originally separated from the communion of the church of England in consequence of the oath of allegiance required of them at the accession of King William. Whether some test might not have been offered them sufficient to have secured the established government against any attempts of such as were disaffected, and thus have prevented this breach in the unity of the church, is not for me to determine. Many of them, there is no doubt, were able and conscientious ministers, and amongst them prelates of no inferior character. It must be owned also that many of them were actuated by the violence of party spirit, and to the last retained a chimerical attachment to the House of Stuart, which was not removed till the completion of a full century [1788] on the demise of the last pretender to sovereignty of that unfortunate race. Many of the non-juring clergy of that day were men of the first abilities and most exemplary piety: and to their writings, as well as examples, we have to look for the preservation, and increase, of much religious knowledge. It has pleased God that this age has seen the extinction of this schism; and what is more extraordinary, our present excellent and benevolent monarch is the munificent benefactor, I believe I may add, the sole supporter of the last male descendant of the family.'

After all that has been observed in regard to Archbishop Wake's attempt to effect an union between the English and the Gallican churches, it must be allowed to have been a step which was scarcely warrantable in an unauthorized individual, however high his rank; and the best that can be said of it is, that it was only not dangerous, because it was puerile and chimerical.

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The controversies occasioned by Dr. Middleton's free-inquiry, by Sherlock's trial of the witnesses, and by the writings of Hume and Bolingbroke; the services of West and Lyttleton, those of Dr. Warburton and other divines, the origin and progress of Methodism and Moravianism, &c. &c.; the revival of mysticism, the strange system of Hutchinson, Brown's famous libel on the age, and the statutes with respect to the stage, to marriage, and to the naturalization of the Jews; are the subjects of Mr. Brewster's third part, which includes the reign of George II.

The succession of infidel writers is thus stated:

'In order to understand by what steps these dangerous opinions had arisen to the height which they occupied at the beginning of this reign, an author of this period [1733] informs us of its progress, and, for the credit of the English name, he tells us, that "Infidelity is not properly the *natural* product of our country, but an *exotic* weed, which (however it may thrive beyond the Alps) had no fixed rooting in this cold climate, till the heat of our *civil distractions* gave room for the LEVIATHAN to bring it in, and, in process of time, for the ORACLES of REASON to make it grow." This paragraph suggests an argument of caution. Civil discord is the parent even of religious strife. When violence of opinion agitates the breast, it wishes to separate itself as far as possible from the object of its enmity. Not content (as was the case in the last century) with overthrowing the legitimate government of a nation, it proceeds to a total alteration of the mode of worship,—"come out from among them," it says, "and be ye separate,"—and, if that be not sufficient, civil discord goes one step further; she sets up her *Leviathan* or her *Oracles of Reason*, and tramples underfoot all the blessings of revelation. From these two fountains or repositories, the same author acquaints us, the writers which followed in this pernicious track drew their arguments and materials.

'About the beginning of the century, a club, as it was supposed, or combination of men, published a work under the title of "The Rights of the Christian Church asserted," under the pretence of opposing the encroachments of popery, which was then the popular topic, and of course found an easy passage to the prejudices of the unwary protestant, in which they laboured at once to set aside all Christian ordinances, and the very being of a Christian ministry, and a Christian church. "A Discourse of Free-thinking," from the same quarter, pretending to correct abuses in the doctrines of the church, and calumniating her ministers, not long after made its appearance in the world. The usual arts of insinuation were employed on both these occasions. The one was adapted to affect the *serious*, the other, the more *light* and *thoughtless* part of mankind. But these were no more than the first essays of infidelity, and weak attacks upon what, in comparison, we may call the *outworks* of Christianity. For, though its ministers were vilified, and its mysteries ridiculed, yet the *great proofs* of its divine truth and authority remained as yet untouched;

touched; till in the year 1724, there was published "A Discourse of the Grounds and Reasons of the Christian Religion." As Collins had endeavoured in this work, under colour of great zeal for the Jewish dispensation, and the literal meaning of the scripture, to destroy the evidence of prophecy: so Woolston, in 1727, made an attack upon our Saviour's miracles, and by pretending to raise the actions and miracles of Jesus Christ to a more exalted and spiritual meaning, has laboured to take away the reality of them, and thus deprive us of one of the principal evidences of Christianity. The external evidences of our faith being thus removed, it remained only for infidels to remove also its *internal* evidence. This Tindal attempted, in a book entitled "Christianity as old as the Creation; or, The Gospel a Republication of the Religion of Nature:" in which he represents the power of reason as a *perfect guide* in matters of religion, and exalts natural religion in opposition to revealed, with no other view than to get rid of the restraints of the latter, and to make way for the unbounded indulgence of corrupt appetites, and vicious inclinations.'

The fairness of reasoning manifested by the author shews itself in the succeeding paragraph respecting the Methodists:

'Such a division of interests, as has been occasioned by the introduction and increase of Methodism in this kingdom, is no indifferent subject of reflection to every member of the established church, but particularly to its ministers. The object of its principal influence, is the common people. And here, in many cases, the enemies of its general principles ought candidly to acknowledge its merits. While we have seen the colliers of Kingswood or Newcastle; the miners of Cornwall or of Durham, reclaimed to a sense of their religious duties, meliorated in their manners, and putting on, in numerous instances, more than the form of godliness, let the most prejudiced of other denominations of Christians condemn, if he can, the benevolent exertion. The diffusion of religious principles, when consistent with the pure doctrines of the gospel, must always be beneficial to mankind. We but regret, when they degenerate into superstition, or lose their good effects, by encouraging an excess of presumption and enthusiasm. Both extremes may naturally be expected in a large society; but neither, in candour, ought to be attributed to the whole.'

Mr. B., however, laments the progress of these sectaries, when he proceeds to state its prodigious extent and the want of due qualification among their teachers, as set forth in some late publications on the subject which have already passed under our notice. We earnestly hope that such facts will have the proper effect which a knowlege of them should produce; that of stimulating our clergy to the utmost exertions in the discharge of their sacred trust, in order that no rivalry may affect them in the comparison.

"*The Confessional*," the controversy occasioned by that work, and the measures to which it gave rise; the revival of unitarianism,

rianism, and its progress; the extension of toleration in the case of Dissenting teachers, and in that of the Catholic body; the endeavours to procure a repeal of the test-act, the French revolutionary measures affecting religion, and their influence on individuals and parties in this country; the progress of republican sentiments, and the attempt to infect the lower classes with deism; form the chief topics discussed in the fourth and last part of the work, which treats of the present reign.

Mr. Brewster very properly reprobates the mischiefs produced by the intolerant mob of 1780. Feeling no disposition to palliate the excesses of deluded individuals, we must nevertheless be allowed to regret that, when the danger was past, so much useless severity was shewn; and that the spirit of the protestant church, so ably delineated by the learned judge who tried the offenders, shone so little in the course of that memorable business.

We would willingly hope, and we are strongly inclined to believe, that the attempts to propagate deism, and to familiarize us even with atheism, mentioned by the author, were confined to a very few, and those inferior persons; and that the apprehensions entertained were founded on the heinous nature of the design, rather than on the talents and power which supported or the success which ever attended it.

Various other points discussed in this volume might induce us to continue our remarks, and various other extracts might be selected: but we have probably offered a sufficient portion of both, to manifest the nature and the merits of the work. Jo.

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Art. VII. *The Principles of Asiatic Monarchies, politically and historically investigated, and contrasted with those of the Monarchies of Europe:* Shewing the dangerous Tendency of confounding them in the Administration of the Affairs of India: with an Attempt to trace this Difference to its Source. By Robert Patton, Esq., Author of an Historical Review of the Monarchy and Republic of Rome *. 8vo. pp. 374. 8s. Boards. Debrett.

The warmth with which the controversy respecting the state of landed property, in India, has been conducted, is only to be explained on the supposition that the interests of the parties are materially affected by the question. It would seem that the subordinate agents regard their situation as rendered less eligible by the measure of the *perpetual settlement*, which has recognized the Zemindars as hereditary landed proprietors: while, on the contrary, the company and its higher servants

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* See Rev. vol. xxv. N. S p. 176.

calculate on an increase of revenue as the result of their late arrangement. Mr. Patton is a zealous and laborious enemy of the late system. He strongly supports those who consider the whole of the landed property of India as vested in the sovereign, subject to a sort of leasehold hereditary interest in the occupiers, the Ryotts; in whose estimation the Zemindars are no more than salaried officers, mere collectors employed by the government, intitled to a tenth of the revenue which passes through their hands; and who regard their usual transmission of their situations in hereditary succession, as the result of Gentoo usages,—according to which, offices are hereditary. Mr. Patton thinks that, in order to understand the Mogul constitution (by which the Company governs), it must be viewed as administered by two sets of people, whose usages are completely discordant; the military and higher civil branches by Mahometans, the subordinate civil branch by Hindoos; that, in the part of the administration which is intrusted to the Mussulmans, every thing is personal, as grants, offices, callings, &c.; and that, on the contrary, in the part assigned to the followers of Bramah, every thing is hereditary. This Mr. P. considers as the key to the mysteries of the modern *regime* of Hindostan, under which the East India Company act a ruling part.

It appears that the sovereign power receives nine-tenths of the rent of all the lands subject to it; that the Zemindars, through whose hands it passes to the government, have a revenue from lands set apart for them, or the liberty of reserving from the payments made by the Ryotts a sum equal to a tenth of what they pay to government; that, when the lands thus set apart fall short of a tenth, they reserve so much from the rents as shall make the sum which they detain amount to that proportion; and that, in certain Zemindaries, the lands reserved are adequate to the discharge of their whole allowance, and in others to a part of it only, while in some *no* lands have been assigned for this purpose. The controversy, then, turns on the point, whether the Zemindars be holders of all the lands, paying nine-tenths of the yearly rent of them to government; or whether the government itself be not the landlord, and the Zemindars only collectors, receiving a commission of ten per cent. for discharging the duties of their office?—The Ryotts, according to Mr. P., have an hereditary interest in their lands, subject to such rents as the sovereign shall think it fit to demand; they are rack-rent-tenants, whom, as long as they pay their rent, the sovereign landlord cannot eject; and the Zemindars are the sovereign's stewards, having no right whatever in the soil.

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The author infers that the Zemindaries are offices, from the Sunnud or charter under which each Zemindar holds his situation, which constitutes his title to it, and which is renewed invariably at each succession; from the frequent instances of those who fill them being superseded, and the line of succession being violated; from their devolving on the eldest son in opposition to the Indian law of descent, according to which, inheritances are divided equally between the sons; from the Zemindars being the collectors of the other revenues of the sovereign in their several Zemindaries; from the variety of the modes in which their tenth is made up to them; from the accounts given by the travellers who, in the seventeenth century, visited the court of Aurungzebe; from the admissions of Zemindars themselves; and from the immense size of the Zemindaries, some of which include upwards of twelve thousand square miles. He contends that his hypothesis, whence it follows that there did not exist in India a body of great landholders, is highly conformable to the despotic genius of eastern policy; and he conceives that we cannot depart from it, without exposing the British interests to imminent danger.

In order to fortify his conclusions, Mr. Patton has suggested a plausible theory, which affects the whole of antient and a great part of modern history; which is applied to the explication of numerous phænomena that have hitherto not been satisfactorily developed; which renders it easy to comprehend the absolute, permanent, and immutable nature of eastern despotism; which explains how revolutions may arise in governments without any changes in laws and manners; and which assists us to conceive how the most complete conquests may terminate in nothing more than a change of dynasty, as frequently is to be seen in the antient and modern histories of Asia. According to this hypothesis, all the despots of the east are, and always have been, the sole landholders in their dominions, without any intermediate body, having a right to the soil, existing between them and the peasants; and the rent of their territories, which they farmed out, constituted the principal source of their revenues. There being, he says, no great landholders, there was no basis for any intervening power, and it followed that the government must be an absolute unlimited despotism. In the pastoral state, Mr. Patton remarks, the government is always monarchical; and when the transition from that to the agricultural state (to which the exclusive right to land is necessarily consequential) is not forced, but is the effect of the course of things, the right of the soil most naturally vests, under such a form of government, in the sovereign. He ascribes the limitation of the sovereign power

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in Europe to the intermediate body of great land proprietors, which was unknown in Asia; and which owed its existence in the former to the violence that attended the progress in these regions, from the pastoral to the agricultural state of society. The republican constitution of Rome left it open to all its citizens to become land proprietors, and the same economy was established in all its subjugated provinces; a policy which, the author says, was adopted by the pastoral nations, when the Roman provinces fell into their hands by the fortune of arms. This idea leads Mr. Patton into a conclusion which differs from the representation of all the feudal writers, who are unanimous in stating that the conquered lands were parcelled out by the chiefs among their followers, to be holden under them in the condition of military services: while Mr. P. thinks that these distributions were all allodial; that each sharer had an absolute right to his portion; and that he held it free from conditions. He adopts Smith's distinction between feudal and seignorial tenures during the Anglo-Saxon period; and he agrees with Mably in discriminating between the benefices of the Merovingian dynasty, and the fiefs granted under the second race.

Having, as he conceives, proved that the right of the soil, in all the antient and modern governments of the East, was vested in the sovereign, the author infers a strong presumption in favour of the system which considers all the lands subject to the Mogul empire as the property of the sovereign of the state, and regards it as corroborative of the facts on which it is independently built.

We have thus stated, at some length, the nature and design of this work; and we shall now present the author to our readers *in propriâ personâ*, and allow him to address them for himself. In the course of historical investigations, he observes,

'I have directed my attention particularly to the state and to the effects of landed property, to elucidate obscure and uncertain national transactions; and I am astonished at the conviction it has produced. Wherever the operation of this powerful cause can be resorted to, it irradiates truth, and, like the touch of ITHURIEL's spear, unmasks falsehood, and detects error. With such an effect, either supposed or real, I have been encouraged to prosecute my undertaking; and, having arrived at a particular period of the history of Europe, I imagined that my general subject would be illustrated by a comparative inquiry into the state of landed property and government in Asia.

'Such was the circumstance which gave occasion to the present investigation; which, having been read by a friend, who has himself examined, with assiduity and success, the existing state of Eastern Governments, he thought that this spontaneous inquiry, arising from considerations which relate to general history, unallied to the local preju-

prejudices, or party disputes, of India, and founded upon the broad basis of Asiatic institutions, might have some effect in correcting the erroneous opinions which appear of late to have dictated the administrative measures of British India; or, at least, that it might tend to remove the cloud of mystery with which these subjects, of so much national importance, are involved, and concealed from the common comprehension of Englishmen.'

Agreeably to what we have above detailed, Mr. Patton lays it down,

'That, throughout that immense expansion of country which is denominated Asia, including a part also of Africa, extending from the Mediterranean, the Euxine, and the Caspian seas, on the north, to the Indian ocean on the south, and from Africa on the west, to the farthest boundaries of China on the east, the form of monarchical government is every where prevalent; and, wherever agriculture has been established, the property of the land is vested in the prince, and the land rent forms his principal revenue, precluding the possible existence of great land proprietors; and hence, in all those governments, no limitations or restraints have ever been imposed upon the sovereign power, which has incessantly and invariably continued arbitrary and absolute.'

He again thus more clearly states his hypothesis, and introduces a criticism which it renders necessary:

'It has already been observed, (he says,) that the principle upon which all the regular Asiatic governments were founded, was an established rule that the property of the lands of the state belonged exclusively to the public; and as all those governments assumed a monarchical form, the sovereign, in fact, became the universal proprietor of the lands, the rents of which formed his most essential revenue for the protection and defence of the state, and the support of his own authority; which last they certainly most effectually accomplished, in respect, at least, to internal competition; because, by absorbing the property of the land, he necessarily engrossed every source of influence and power. But there is a fallacy in the language commonly made use of upon this subject, by which writers not only mislead their readers, but seemingly deceive themselves. The word *revenue* is generally employed to express all the stated payments made to government; in which sense it is applied to the land-tax of Europe, which is a certain proportion of the rent of land, according to a stated assessment, that is paid by the private proprietor to the state. The same word, *revenue*, being applied also to the payments which are made from the lands in Asia, these two cases are confounded, and supposed to be exactly alike; but the material difference between them is, that the Asiatic payment is not a *part*, but the *whole*, of the rent produced by the land, which the government actually receives in right of the property; for which reason it would be more perspicuous, and less deceptious, to Europeans, if, in this latter case, the word *rent* were uniformly substituted for the word *revenue*, where the payment from the lands is meant to be expressed. Now, in the dif-

ferent governments of Asia, the mode of drawing and receiving the rent is very different; and upon this important circumstance depends wholly the merit or the demerit of the government, and the existence or the non-existence of actual permanent property among the various inhabitants of that portion of the earth.'

In noticing the resemblance between antient Egypt and modern Hindostan, Mr. P. infers, from passages in the Scriptures and in Herodotus, that in the former country the king was universal landlord. On similar authorities, he makes a similar deduction with respect to the antient kings of Persia; and hence he accounts for the facility with which Alexander transferred to himself the sovereignty of which he had robbed Darius.

In stating the conclusion which he draws from his researches into a modern period of Asiatic history, he thus writes:

'I have thought it necessary to transcribe some passages from the institutes, both of TAMERLANE and AKBER, verbatim, that the reader may view the subject exactly as they represent it; from which, I think, it clearly appears, that the *rent* of the land, in all the countries that have been mentioned, is engrossed by government; and that the property of the land rests between the occupant, who is generally the husbandman or actual labourer of the soil, and the sovereign; all other persons who are mentioned, as having any interference in these matters, being officers of the government; either collectors, overseers, or tax-gatherers (another name for collectors), who have the management of the revenues; or military officers of high rank, to whom they are assigned, from the motive, apparently, of combining two transactions into one, allotting the rents immediately for the payment of the troops.'

Mr. P. quotes Sir John Chardin, who resided in Persia from 1664 to 1677, to prove that, at that period, all the land of the kingdom was vested in the Sophi; that it was held in occupancy in small allotments; that, on account of the scarcity of specie, the rent was paid chiefly in kind; and that the proportion so yielded to the sovereign varied from one fourth to one half. Farther to elucidate his system, he observes that,

'In Egypt and in Hindostan, not only landed property, but every thing else, seems to have been hereditary. I do not find that in any other of the Asiatic states, these peculiarities existed. Upon this circumstance alone, I conceive, the advantage which those two countries enjoyed beyond all the other Asiatic states, of possessing landed property, with all the benefits which are annexed to it, and which result from it, depended. When, in the book of Genesis, we are told that the people sold to JOSEPH their lands for food, it appears to me, that it must have been the *possessory property* that they sold; at least this would be the case, if the *fifth* part of the produce, which PHARAOH laid up against the years of scarcity, was the *rent* payable to him for their lands; and such seems to have been the case: and when

when JOSEPH restored the people again to the possession of their land, renewing or establishing the obligation upon them to pay a fifth part of the annual produce to PHARAOH, I apprehend he gave them back their land, as they seem before to have held it in *hereditary* possession. So that, from these circumstances, it would appear the lands of Egypt were possessed by the tribe of husbandmen nearly upon the same footing that the ryots in Hindostan possess their lands. If such were the circumstances under JOSEPH's management, the same would also be the circumstances under SESOSTRIS, when he made a new division of the lands, probably, upon the occasion of making an allotment of land to the military, or, possibly, only for the purpose of improving his revenues; he would replace the occupiers of the soil, or the hereditary husbandmen, in the same situation that they were before. Indeed it appears to me, that the profession of husbandry being *hereditary*, necessarily involves these circumstances; because, the state depending upon this class of people for the revenue which the land produces, the father, whose sons are bound to keep up the profession of husbandry, ought certainly to furnish them with the means of exercising it: so that this state of *possessory property* seems to result from the institution of *hereditary husbandmen*; and the one becomes a natural consequenee, or attendant of the other. In this way, I account for the twofold existence of landed property in Hindostan, which I have distinguished by the terms, *absolute property*, entitling to the rent, and existing in the sovereign, who may transfer or assign it; and *possessory property*, liable for the rent, and existing in the husbandman (ryot), or occupant, under the obligation of cultivating it, so as to produce rent or revenue to the state, or its substitute; which, being constitutionally hereditary, and also transferable, is to all intents and purposes property; but always subservient to, and dependent upon, the person who is *absolute* proprietor of the same subject.

'In direct opposition, therefore, to the practice and the prejudices of Europe, the immediate labourers of the soil, who, among the Anglo-Saxons and the Anglo-Normans, and all the other barbarians of the north, were the degraded slaves of society, in ancient Hindostan were the most favoured subjects of government, being the only permanent possessors of land, which they held by perpetual hereditary tenures in small allotments, or farms, immediately and directly under the authority of the prince, with only the intervention of the officer, through whom the rents were paid to government.'

On the hypothesis here maintained, it was the interest of the monarch particularly to cherish and protect the cultivators. Innumerable passages indicative of this disposition certainly occur in all the Oriental histories and laws: but these, it must be owned, have a strange sound to an ear not familiarized with accounts of eastern usages.

The author thus accounts for the origin of the differences between our eastern literati on the subject of the nature of landed property in India:

'The phraseology by which the writers of Europe deceive themselves, as well as their readers, in treating of the Asiatic land-revenue, is dictated by European prepossessions. In Europe in general, and in England in particular, all cultivated lands are private property, and do not belong to government; the rents of which are drawn by the individual proprietors; and any payments made from them to government, are of course, *duties*, *taxes*, or a *quit-rent*: therefore these writers conclude, that whatever is payable to government from the lands in Hindostan, or in Asia, although it be the *whole rent* which the land produces, must, in like manner, be denominated a *duty*, a *tax*, or a *quit-rent*. And, to increase this affinity, although the sovereign dispose of the land at pleasure, and give immediately from himself the most minute directions as to its cultivation and management, yet his *proprietary rights* are to be put upon the same footing with the present obsolete claims of the *feudal system*, in respect to the monarchies of Europe, which are altogether a *fiction*. But surely there can be no *fiction* in drawing all the rents of the whole lands composing an empire? To make this similarity still more complete, a private proprietor must be found, and the *zemindar* most opportunely presents himself; who, although in respect to power, one of the inferior officers of the revenue department, yet, being a *Hindoo*, and his office therefore generally, though not absolutely, conferred in the order of hereditary succession; being paid, too, when he had not an allotment of land for his subsistence (which I imagine to have been generally the case under the Hindoo government), by a commission of ten per cent. upon the sum that he collected, seemingly to prevent a double transaction in the payment of his salary; this *one rupee* out of *ten*, from the rents of the land, which the Zemindar receives for collecting, not only the land-tent, but the other revenues of the crown, being interdicted, at his peril, from augmenting *any one of these exactions*, constitutes him, in their idea, the *proprietor*: and the *nine-tenths* received by the sovereign, is deemed a *duty*, a *tax*, a *quit-rent!*

'In the year 1773, a parliamentary inquiry into the affairs of the East India Company, by the examination of evidences, established the footing upon which landed property and land-rent were then understood to exist, and to have always existed, in Hindostan; which appears to have been accurately just. But since that time, gentlemen, who were veterans in the habitudes of Europe, having been sent out in high situations, without any previous experience in India, the attempt has been made by them to reconcile the existing system of Hindostan to their local prejudices, by converting the peculiar appointments of Asia into the aristocratical establishments of Europe; and by elevating the subordinate and dependent Zemindar, whose duty was to collect, or to realize to government the land-rent, as well as the customs, tolls, and other taxes, into the great and independent *land-proprietor*; a character which never did at any time exist in Asia! and thereby to undermine the constitutional authority of government, and to destroy the proprietary rights of the ryots, or husbandmen, who, in Hindostan, always have been the immediate hereditary tenants of the crown. After that time, a new language appears

pears to have been adopted by the servants of the East India Company abroad: feudal ideas float perpetually in their imaginations; and the institutions of Hindostan are explained in the phraseology of a system which never could have any existence in that country. All is allusion to the military tenures of ancient Europe: nor could the peaceable Zemindar now know himself, accoutred and disguised in the garb of a feudal knight!

'Such appear to me the circumstances that have given rise to the question respecting Zemindary property, which has occasioned so much altercation in India, and produced two publications in Europe, by gentlemen who had resided in India; but who have adopted very different opinions upon the state of landed property there. The first is a work which I have already had occasion to mention, and is entitled *An Inquiry into the Nature of Zemindary Tenures*; and the other, which is a sort of reply to it, is entitled, *Dissertation concerning the Landed Property of Bengal.*'

Mr. P. also corroborates his hypothesis by shewing that it exactly coincides with the system of finance digested by TUDOR MULL, and adopted by the great AKBER; which he conjectures to have been formed on the antient Hindoo plan; and which, he believes, prevailed in India to the very period of the investitures of the English company.

Admitting that some changes were necessary in the civil administration of India, the author says;

'It does not follow, that the great constitutional principles of the lately existing government in India, founded on the experience of ages, and the invariable practice of so many nations, are to be laid aside or subverted on slight inquiries, imperfect information, or vague undigested opinions of any person or persons, not formally, or in fact vested with legislative authority under the supreme ruling power;—more especially, if such subversion has the effect of alienating the sovereign's just and necessary dues,—violating the sacred possessory rights of the great mass of the people who are cultivators, and transferring gratuitously to a few official land-holders, under the erroneous idea of their being hereditary proprietors of their respective territorial jurisdictions, the actual property of the soil, including not only what pays rent to government, but, what is of infinitely more consequence than the thing thus transferred, as well as of greater extent, all the waste and unassessed pasture lands of the British dominions in India; while, at the same time, it is avowed, that nine-tenths of the present rent belong to the state, which therefore hath a larger interest, and more the means of making such lands productive of revenue; and that only the remaining tenth proportion of it is to constitute the real estates of those land-holders called Zemindars, but who are known to possess, exclusively, an immense extent of territory, fraudulently alienated, and are now, besides (if permitted by the British legislature), supposed to be vested in the fee simple of a vast indefinite space of uncultivated, though, for the most part, arable, and highly valuable ground, without equal interest, means, capacity, or

inclination as the sovereign to make it more beneficial to themselves and the state, or subservient to an extended population.'

It appears doubtful to Mr. Patton,

'How far it is politic in the English East India Company, or rather, the government of England, who now possess the sovereign power of India, to transform their own native official servants in that country, into enormous *land proprietors* holding principalities rather than estates, and to give up the whole cultivators of the soil, their own immediate *socage tenants*, to the arbitrary sway of such local tyrants. The English Government might have been satisfied with the superintending care of the British Legislature, to correct any abuses on the part of the East India Company or their servants (restrained too by the intervention of the Board of Control), over their subjects in India, without having recourse to the hazardous experiment of revolutionizing the state of landed property there, by creating great *land proprietors*, or rather *petty sovereigns*, to feel their own strength, and to combine for the assertion of complete and absolute proprietary rights. If the Zemindars are to be deemed the proprietors of their Zemindaries, as the English government seem now to have established, they will very soon, of themselves, make the discovery, that the English East India Company can have no just right to levy from them NINE TENTHS of the *rents* of their *private estates*. This enormous assessment from *private proprietors*, they will certainly regard as too high a price to be paid for government protection; and the wealth which would flow from a *tenfold* multiplication of what they are at present permitted to receive, they may be led to imagine, will enable them to protect themselves; especially if a few of those *great proprietors* of thousands of square miles of cultivated land, with innumerable inhabitants, should determine to combine together for that purpose. What credit ought to be given to the rumours already whispered by fame upon this subject, I cannot pretend to judge; but as the natural dispositions of mankind are in all ages the same, we are instructed by history to expect from the same *causes*, the same *consequences* and *effects*. Some characteristic differences may indeed arise, from temperament and climate; and the natives of India may attempt to accomplish, by treachery and massacre, what the daring chieftains of the North contended for by open hostilities and the conflict of arms.'

Here we must terminate our view of Mr. Patton's labours, and our exemplifications of the mode in which they have been executed: but, in conclusion, we must express some regret that the matter of his elaborate and instructive work has not been set off with more of the advantages of arrangement and composition.

*Jo.*

ART.

ART. VIII. *A Picturesque Tour through the Cities of London and Westminster*, illustrated with the most interesting Views, accurately delineated, and executed in Acquatinta. By Thomas Malton. Folio. 2 Vols. * 17 l. 10s. Sold by the Author, 81, Titchfield Street.

A COLLECTION of views of the principal edifices in a magnificent city always affords a gratifying sight, if they be executed even with moderate abilities: but the value is in course greatly enhanced, when they issue from the hands of a professor who ranks eminently high in his art, and who is capable of subjoining scientific observations on the several objects which present themselves. It is doing only justice to Mr. Malton to say that we have been amply satisfied, in these respects, in the examination of the present work; which consists of one hundred well-chosen views, executed in acquatinta, together with very interesting descriptions, ingenious criticisms, and judicious observations. The plates may be regarded not only as valuable picturesque representations, but, from this artist's superior knowlege of perspective, we may also depend on their being correct delineations, which will consequently be extremely useful for reference to the different works of architecture exhibited in them. We shall enrich our pages by some extracts, though we cannot avail ourselves of the engravings.

Mr. M. commences his route from that quarter by which foreigners usually enter London; and he says;

'As nothing more powerfully interests the imagination than the exterior magnificence of an extensive city, or so much impresses the minds of strangers with favourable ideas of the opulence of its inhabitants; it is greatly to be regretted that all public improvements are not subject to some legal control that, without materially affecting the rights of individuals, might prevent them from disgracing their country with meanness and absurdity.

'The approach to London from the Kentish road, by which travellers from the continent usually enter the metropolis, was, within these few years, highly picturesque and striking. The spacious area of St. George's Fields, intersected by a number of roads, perpetually crowded with passengers and carriages of all descriptions, presented in the day-time such a lively picture, as can never be seen but in the neighbourhood of a great city; and by night, the many long rows of lamps, diverging in every direction, exhibited all the splendour of a festive illumination. From the place where the roads meet at Newington, the view comprehended almost the whole extent of the cities of London and Westminster, with their two distinguishing features in prospect, the Cathedral of St. Paul and Westminster Abbey; eminently conspicuous among a multitude of steeples of various forms and dimensions, that altogether filled the mind with expectations of

* This work has been publishing in numbers for several years past, but has only been recently completed.

grandeur suitable to the capital of the British Empire. But since the rage for building spread itself in this quarter, the liveliness and splendour of the late extensive plain, and all that was grand and impressive in the prospect, are blotted from the picture by an heterogeneous mass of contemptible dwellings, erected without taste, and disposed without design and arrangement. A few tolerable houses, indeed, and here and there a chapel, or a place of public entertainment, present themselves; but these only make the meanness of the surrounding objects more striking; and the eye, in search of picturesque beauty, scarcely finds any thing worthy of attention, where a few years past it received the highest gratification. Such is the general style of what are called improvements, when conducted by interest alone, without any presiding taste or authority to direct and control it.'

After having described all that is worthy of observation in passing on from the spot whence he set out, he thus leads us into the chapel of Henry VII. in Westminster Abbey:

'The light which bursts from the east end on our entrance into the chapel, for some moments prevents the spectator from contemplating the beauties of this admirable fabric. The ceiling chiefly engages his attention; a work that, for elegance of form, and profusion of decoration, is unrivalled among the remains of gothic architecture. The pendent parts are equally uncommon and beautiful. We have few examples of them in antient buildings, and nothing of similar effect in the architecture of modern times. As the eye descends to the windows and piers, and to the walls and arches, which connect the aisles with the nave or central area of the chapel, it is delighted to find every part like the ceiling, enriched in the highest degree; and yet with such exquisite judgment, that the principal lines resulting from the plan are never obscured or injured; a beauty essential to good architecture of every style and kind.

'But the effect of this structure, as a whole, is greatly injured by the stalls and gaudy banners of the Knights of the Bath; which, by obstructing the prospect of the aisles, and narrowing the area of the building, destroy the harmony of decoration, and beauty of proportion, which the architect has so well understood, and been so careful to preserve in every part of his work. If it were possible to procure the removal of these incumbrances, and the barbarous monuments of the time of Elizabeth and James the First; the perspective of this structure would, in variety of outline, the effect of light and shadow, and every other requisite of a perfect building, yield to none of the same dimensions, in any age or country. Instead of such improvements, the man of taste, who venerates the excellencies of past ages, is mortified, at every step, in observing the mutilation occasioned by wanton mischief, or the love of petty plunder. Many pieces of beautiful decoration have been torn away, both from the chapel and the monument of the founder; and the rain, streaming in from broken windows, is hastening that ruin in which, sooner or later, all human works, however excellent, must inevitably be involved.

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'Before I quit this subject, let me be permitted to remark, that it is impossible for the most ardent admirer of Grecian or Roman architecture to view this building, without being compelled to acknowledge that such a work could not be produced by that ignorance and barbarism, which we usually understand by the appellation Gothic. The scientific skill, the contrivance, the taste, and the invention here exhibited, and a thousand minute excellencies in the workmanship, which escape the notice of common observers, demonstrate the artist to have been a man of superior genius and superior attainments; and the greatest architects of this or any other age, in viewing this structure, may receive a lesson of humility when they reflect, that neither the architect who designed nor the mason who executed this wonderful fabric can be indubitably ascertained. Our early architects appear to have been content with the praise of their cotemporaries; or, conscious of the merit of their works, trusted with too liberal confidence their reputation to the justice of posterity. The architects of modern days act with more prudence in this particular. Sensible of the fluctuations of fashion, and the ruinous malice of time, they not only preserve the designs they have executed, but even their first thoughts and various readings are transmitted by the graver to immortality. Who can blame them? Posterity, unfaithful to its trust, might treat them as unjustly as their predecessors have been treated; and future writers, desirous of extending their well-earned fame, might possibly feel emotions of regret similar to those I now experience, in finding myself unable to perpetuate the name of the architect who constructed the mausoleum of Henry VII.'

Proceeding onwards to Charing-cross, the author observes:

'It is impossible for the mind to conceive a nobler scene than might have been formed from this spot, which stands as a centre between the two cities; and it is a matter of infinite regret that the whole avenue along the Strand, the great thoroughfare of communication, had not been made considerably wider; and, if it could have been so contrived, that the cathedrals of St. Paul and Westminster Abbey might have been seen as the termination of each vista, I am of opinion the effect could not have been exceeded by any thing of the kind in Europe.'

Respecting Covent Garden, Mr. M. remarks:

'About 1634, Francis Earl of Bedford began to clear away the old buildings, and formed the present square, which would have been the handsomest in this metropolis, had it been completed, as it was originally designed, by Inigo Jones. The church, which stands in the middle of the west side, is one of the most perfect pieces of art ever produced in this country, and is the only structure of the kind in London which can boast of a situation equal to its merit. Nothing can be imagined more plain and simple; yet the harmony of its proportions has yielded more delight to critics in architecture than structures of much greater extent, though decorated with all the treasures of art;' such are the charms of simplicity, and such is the power of genius. In this building it is clearly demonstrated that taste, not expence, is the parent of beauty.'—

'A great

'A great and regular design when once carried into execution ought to be considered as public property, and the convenience or interest of individuals should not be permitted to alter its leading features; nor would this be so great a restraint on the owners of property as may be imagined. Those who are most conversant with works of this nature need not be told, that whim and caprice more frequently suggest such alterations, than frugality or the wants of business. One tasteless occupier of a part of the Piazza has lately rebuilt the superstructure, without the pilasters, the cornice, or the dressings to the windows. I have however, for the honour of the architect, represented the whole as it was executed by him, and as it existed within these few years.

'The east side of this square was once complete, but about the year 1769 the part extending from Russell-street to the south-east angle was destroyed by fire; it has been rebuilt on a plan totally different.

'Thus in a few years more it is probable that no part of this grand design will exist. The task of repairing the church may be allotted to a man insensible to the charms of the original design, and more attentive to his own profit than the honour of Jones; the remainder of the arcade may experience the fate of those parts which have been already destroyed, and strangers may inquire equally in vain for that temple, which was celebrated in terms little short of profaneness; and for that model of grandeur, the square, in which it stood. Nor is it less probable that shortly the other works of this great man may, in like manner, vanish from the face of the earth. The change of manners, and the consequent alterations in the style of living, have demolished most of the private houses he constructed; and few of his public buildings remain unmutilated by time and caprice. But for the permanency which the art of engraving has given to his designs, the next generation might possibly read of the architectural talents of Jones, as of the theatrical abilities of a Betterton or Garrick; of something universally admired in his day, but of which posterity can form no adequate idea.'

Having noticed in his way the Theatres, Somerset-house, and the New Church in the Strand, Mr. M. continues:

'From hence we proceed along the Strand to St. Clement's Church, a disgusting fabric, and so obtruded on the street as to be the cause of much inconvenience and danger to the public. We may hope that the inconvenience will be in a great measure removed by the improvements now begun by the city of London, on a plan proposed by Mr. Alderman Pickett; and by him urged and supported for a series of years with unwearied perseverance, against all the opposition of interest and party; and for which his fellow citizens ought to erect a statue to his honour. I am concerned to find that, while such an extensive improvement is carrying into execution, this unsightly church is to remain, and Temple Bar to be taken away. The church so conspicuously placed, and which will then be more conspicuous, is a disgrace to architecture: while Temple Bar, on the contrary,

contrary, has some merit as a building, and deserves to be retained as marking the entrance into the capital of the British Empire.'

Of Blackfriar's Bridge, the author says:

'The principal novelty in the design is, the projecting columns in the front of each pier, which support the balconies on the bridge: but the propriety of introducing columns to decorate a bridge, where the declination each way from the centre obliges them to be of different heights and diameters, has often been justly disputed; not to mention the constant danger of damage, in the navigation of large and unwieldy vessels on the river.'

We agree in the justness of this criticism respecting the columns: but, passing over that objection, where shall we find a superior instance of scientific construction, of beautiful lines, and grandeur of form? As far as the information which we have obtained enables us to speak, the construction testifies great abilities. The easy and continued curve of the surface, both apparent and real, by which the greatest altitude of the bridge is attained; and the conforming curves of the arches, as well as the grandeur of their proportions; together produce a happy composition without any abrupt terminations:—all tending to the appearance of uniting the opposite shores in one general mass, such as makes it easy to suppose that a river might have been there excavated beneath a pre-existing road. The artist who executed this work is living, and it is not yet the fashion to praise this excellent specimen of skill: but we doubt not that the time will come when its merits will be duly appreciated, and the defect of the columns will be esteemed small when compared with the greater beauties. Such is the misfortune attendant on existing genius, that, while true judges (by a supineness natural to contemporary beings of that rank, as if due praises would at the time too much resemble the impertinent encomiums of flatterers,) defer their opinions, the opportunity is taken by the envious detractor; who, not competent to discern the beauty of the great whole, is busied in picking out and vociferating its trifling imperfections. The present example, however, furnishes a wholesome lesson to architects; viz. that parts in the general forms, if not produced by the internal structure for some obvious use, are not merely misapplied, but are always injurious to the good appearance of a building; and a due attention to this circumstance constitutes the true economy of architecture. This remark is clearly illustrated in those works of scientific engineers, in which nothing is admitted that is not essential to utility, and which uniformly produce grand and beautiful forms: while the reverse is as constantly observed when they add those parts which are, in compliance

pliance with common prejudice, are deeme[illegible] equisite to what is called architectural decorations.

Being arrived at St. Paul's cathedral, we meet with the following among other reflections:

'It is related of Michael Angelo, that, being piqued at the extravagant praises bestowed on the Pantheon, by some person too partial to the antients to do justice to the moderns, he boastingly said to the connoisseur that he would hang the Pantheon in the air; which it is pretended was verified in constructing the dome of St. Peter's. This story is undoubtedly a fiction, as nothing could authorize the boast. The construction of domes elevated on arches was not at that time a novelty in architecture; the dome of St. Peter's Church can by no figure of language be said to hang in the air; and the idea of a dome in the centre of this church was originally Bramante's, though the design and construction of the one actually erected were Michael Angelo's. But true or false, this story deserves to be remembered, as, in all probability, it had some influence on the mind of Sir Christopher Wren, when designing St. Paul's Cathedral: the colonade which forms the tambour of the dome being nearly the same as the interior of the Pantheon; and is a composition, which may be compared with the noblest works of architecture, antient or modern, for majesty and beauty. The piers which advance to the front of the colonade, and the deep recesses of three intercolumniations which take place alternately, and are crowned and connected by a bold entablature, surrounding the whole fabric without break or interruption, produce a motion and variety that leave nothing to desire; except that the niches in the piers may be filled with statues, to make the contrast between the piers and recesses still stronger. In comparing this part of our fabric with the tambour of St. Peter's at Rome, the superiority of design in the former is manifest. In St. Peter's, we see no such variety of composition, no such effect of light and shade, no such continuity of cornice; on the contrary, what might have been a magnificent colonade is, by the breaking of the entablature over every couple of columns, converted into a number of distinct buttresses, without unity or beauty.

'If we extend our comparison of these two churches, we shall find that, although St. Paul's must yield to St. Peter's in magnitude, and the splendour of interior decoration; yet, in the taste and style of its architecture externally, it has a decided superiority; and perhaps internally it may equal, if not exceed. The west front of St. Peter's, which in all Christian churches is the part where the genius of the architect displays itself most, is a composition that would scarcely be worthy of a student in the English Royal Academy. The want of an entrance in the centre, highly distinguished from the other apertures, is a glaring defect in such a fabric. The majesty acquired from a single order, 120 feet high, is debased by the columns being only half and three quarter columns, and by the proportionally small pediment; a feature of this front universally condemned. The enormous attic has also been censured, and justly;

as besides its heaviness, its uninterrupted horizontal length deprives the outline of the little variety, which the pediment would otherwise have given to it. The windows in this attic, some square, and some wider than they are high, decorated with pedimented tabernacle frames, broken by monstrous shells in the centre, appear to the judicious spectator uncouth, ugly, and incongruous to the idea of a church; if this front pleases, it is more indebted to the imposing grandeur of such a mass, and the clean new-wrought appearance of the stone, than to the genius displayed in its composition and embellishments. The west front of St. Paul's Cathedral has none of these defects: it has no attic with a line of windows like the upper story of an hospital, nor any half columns, of which the effect is always inferior to pilasters, and, still more than those substitutes for columns, betray a poverty of genius in the artist or a deficiency in the funds of his employer. The pediment is large and majestic. The deep recess of the loggia behind the columns of the upper order strongly distinguish the centre of the front; and the same depth behind the lower order gives the whole portico the appearance of an entrance; an effect which could not have been obtained by any arch or aperture that the rules of art would have allowed the architect to adopt. The towers at the angles, although their terminations are clumsy, and the decorations of the circular apertures are mean, add greatly to the variety of this front; and, by harmonizing in prospect with the dome, to the unity and magnificence of the whole structure.

'Sir Christopher Wren has been blamed for employing two orders in this fabric, one order being esteemed more simple and majestic; and such appears to have been the sentiment of the architect, as the first model still preserved in the church exhibits one order only. The design, however, was changed through necessity, not choice; the quarries of this country not producing stone of sufficient dimensions for columns of the requisite diameter*; and it is said that, in the course of the building, the artificers were frequently obliged to wait many months, before blocks could be obtained large enough to carry the present columns into execution. Sir Christopher has been blamed also for coupling his columns and pilasters, but this was a necessary consequence of the former change of design; as an order of single columns, of the reduced dimensions, would not have allowed of piers sufficiently strong, nor of intercolumniations sufficiently large, for apertures proportionate to the extent of the structure. For this change, he therefore merits praise rather than censure, as he thereby added greatly to the strength, the variety, and grandeur of his work.

'When we enter the church at the west door, the long perspective of the arcades, and the solemn gloom diffused through the whole fabric, have an impressive effect, and inspire a religious awe, which harmonizes with the sanctity of the place; but, when the first emotions occasioned by these circumstances have subsided, it must be acknowleged that we have little to admire, besides the extent of the

* See an observation to this effect, which we made on this subject, Rev. Vol. xxxix. N. S. p. 297. note †.

fabric

fabric and the simplicity of the design. Nothing to awaken curiosity, or to charm the fancy, no splendour of decoration, no elaborate display of art in sculpture and painting, nothing but barren plainness, and drear vacuity; through which at intervals, a few wandering visitants glide like spectres escaped from the tombs. Here the cathedral of St. Paul sinks to nothing in comparison with the church of St. Peter at Rome; where the profusion of architectural ornaments, the tombs, the monuments, the altars adorned with the choicest productions of sculpture and painting, and above all the high altar, with its superb canopy of bronze, illuminated by a hundred silver lamps constantly kept burning, produce an effect that realizes the fictions of Arabian tales, and calls forth the admiration of those who are most inclined to deride the pomp and parade of the papal worship. As the magnificence and splendour of this great edifice were well known in England, why was our principal fabric completed in a style so much inferior? It was no defect in the genius of Wren, no deficiencies in the funds appropriated to the work; we must then attribute this misfortune (for a misfortune it will ever be considered by an artist) to the religious prejudices of the times; which supposed that every production of sculpture or painting, displayed in a place of worship, not monumental, had a tendency to introduce popery and slavery.

'In the representation of this view (Plate 52.), we perceive the want of decoration most offensive in the domes and spandrils of the ceiling, which gives an air of poverty to the whole, that must be sensibly felt by every spectator. The entrance to the choir is mean; and the choir itself, in which, as the place exclusively appropriated to the worship of the Deity, we reasonably expect a greater display of decoration and splendour, is dull and dark, and not the least in harmony with the rest of the structure.

'The omission of the frize and architrave over the arches has been censured, though Sir Christopher Wren would probably have justified the omission on the score of propriety; the architrave being a feature necessary to a colonade, but useless over arches. With equal reason he might have omitted the cornice, and every inside cornice, as having neither real nor fictitious propriety. A precedent might also be pleaded in the antient Temple of Peace, if a precedent, however antient, could justify a circumstance of art that offends the eye. But interior and fictitious cornices are employed as cordons, to bind the whole work together, and thereby give unity to the design; and however the fancy of an ingenious architect may sport with their forms, projections, and embellishments, they can never be omitted without injury to the effect as a whole.

'In the view from under the dome, looking towards the west door, the want of decoration is still more striking. The nakedness of the pannels in the principal piers, undoubtedly intended to be filled with paintings or basso-relievos; the plainness of the semi-domes at the meeting of the lateral aisles, and of the recesses in the arches over them, with the meagre appearance of the spandrils between the great arches, are altogether a reproach to the national taste.

'The dome is a stupendous work, that cannot be viewed without surprize and delight, as the happiest and boldest production of architecture

tecture in England. By some it has been thought too large, to occupy too great a proportion of the building, and to engross too much of the spectator's attention: but, as the dome was intended to be the most distinguishing feature of the metropolis, the object to which every part of the design was to be subservient, and the point in which the taste and skill of the architect were to be concentered, this objection becomes the highest praise.'

We have given this extract at some length, for the sake of enlarging on Mr. M.'s apposite remarks. We thank him for leading our attention so particularly to the circular colonade above the cross roofs; which is, not improperly, called the tambour of the dome, and which forcibly evinces the beautiful consequence resulting from a strict attention to the useful application of parts for constructive strength. The projection above the corridore, which is formed by the circular colonade with its continued entablature, makes a real band; which, by the connection of its parts, tends to restrain the spreading of the wall beneath the springing of the dome:—a purpose which is also most judiciously assisted by the piers that are advanced to the columns, at intervals sufficiently near to produce all the good effect which could well arise from them; and without incumbring the substructure with more than the necessary weight. This may be deemed a model of architectural elegance, certainly not equalled by any modern work, and admitting in competition only its very antient prototype *; which, though differently circumstanced, produces a similar deduction from its constructive principles. It is yet a desideratum to assign a satisfactory reason why we are pleased through the medium of the eye, before the mind has had time to consider the effect of good forms. The judgment by the eye is prompt, and rarely deceives except in cases of prejudice from the habit of contemplating bad examples, or from a vicious education.—In the instance under observation, the eye is delighted with the elevated figure of the dome, springing from a broad base above the cross roofs, and elegantly tapering as it rises to its majestic summit.

With regard to the exterior of the several fronts, we join with Mr. M. in thinking that our English architect has succeeded better than his precursor at St. Peter's: but his criticism on the want of a door in the west front of St. Peter's does not appear to us of much force as it relates to the architecture of the building. It is there the end of the church; which in St. Paul's is towards the east; and we have no doubt that, in each case, the aspect was directed by the superiors of

* The Pantheon at Rome.

the

the church. There is cause for lamenting the want of simple lines in both instances; and it is curious to remark that, since the pretended revival of the antient Greek and Roman architecture, the architects should have failed so much in that part of these great edifices. The fancied necessity of some imitation of what was then deemed orthodox must have occasioned the application of fronts not derived from the included structure: otherwise, the genius of Sir Christopher Wren was certainly capable of producing a composition strictly homogeneous in all its parts.

In comparing the inside of St. Paul's Church with that of St. Peter's, we cannot agree with Mr. Malton that 'it may equal, if not exceed' the latter: which, we think, has a decided superiority. It would however lead us to too great a length, were we to detail our observations on the interior; and the want of plates would render the discussion tedious. We shall therefore only remark, that the defects of Sir Christopher Wren arise from his having adopted proportions and forms not indicated by the general structure; or that species of design which by the French is significantly termed an *applique*, and by us ornamental architecture, when it is introduced without necessity. The consequence of the wall under the arches, at the side of the nave, in St. Paul's, is diminished by the small pilasters, columns, and pannels, into which it is divided. In St. Peter's Church, on the contrary, the whole substance of the wall makes but one pilaster (if it may be so called), which very much contributes to its grand effect. The repeated domical arches, over the nave, constitute the chief cause of the gloomy appearance within St. Paul's: while at St. Peter's the arched ceiling is, more judiciously, made cylindrical, and forms a better approach to the dome by having fewer distracting lines. The four arches under the dome, between those which open into the naves at St. Paul's, are falsely represented by the archivolts. Were those lines formed by the true supports, the immense dome would indeed have the tremendous appearance of resting on stilts: but the architect found it necessary to give more substance, making altogether a confused and incoherent composition by the interception of the horizontal cornice, which is strangely attempted to be united by an arched one above. We wish to impress these remarks the more, because we have heard the contrivance to form these openings highly extolled for its ingenuity; though, at the best, it was obtaining a minor advantage by the sacrifice of the principal feature within the church.

As it is out of our power to follow Mr. Malton through the whole of his tour, we must be contented with the specimens and ~~remarks~~ observations already submitted to our readers, and close our



account

account of this truly elegant and useful production.—If any fault can be found with the plates, it consists in the deficiency of aerial distance; technically, a want of keeping. Many of them, however, are not objectionable in this respect; the internal views, in general, are excellent; and we can assure our readers that, on attentive examination, much more important merit will be discovered in them than the mere superficial show of light and shade.

Saun-

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ART. IX. *A Walk through Southampton.* By Sir Henry C. Englefield, Bart., F.R.S. & F.S.A. 8vo. pp. 100, and six Plates. 5s. Boards. Stockdale.

IN a narrow compass, and without any parade, this ingenious Baronet has brought together many amusing particulars respecting the town of Southampton; and, though disclaiming the ambition of aspiring to the dignity of an historian of that place, he has examined with diligence, and described with accuracy, the curious objects which presented themselves within the circuit of his inquiry. As a matter of introduction, he discusses the probable etymology of the name, which he derives from the *Anton* or *Ant*, that beautiful stream which embellishes the central parts of the county:

'The town of Andover, (he remarks,) the village of Abbots An, the farm of Northanton and hamlet of Southanton, both near Overton and not far from the eastern source of the river *Anton*, or rather *Ant*, are abundant proofs of the probability of this etymology: and it may be said, that, by a very natural confusion of two words so similar (particularly in composition) as An and Ham, Northam, from its position with respect to Southampton, may easily have received its name, under the idea that Southampton was formed from Ham, not An.'—

'When in the Saxon times Southampton became a place of consequence, the Ant again gave name to the new town, with the Saxon addition of *tun* or *ton*, and we accordingly find Antun or Hantun to have been the early name of the place; as *Wilton*, in the next county, was formed from the river Will or Willy: and this I conceive to be much more consonant to the Saxon mode of formation of names, than the supposition that the *town* was called *Anton* from the *river Anton*, without any adjunct, of which, I believe, there is scarce an example.'

After having settled the derivation of the name, Southampton, Sir Henry gives a description of the situation of the town; notices the beautiful entrance called the *Bar* (observing that this was the name of those edifices now termed *Gates*, the word *gate* signifying the street or road leading to the *Bar*); makes the tour of the antient wall; and, returning by the

Bar, and proceeding along the High-Street, (which he compliments for its singular length, breadth, and cleanliness,) takes a view of the new church of All-Saints; where his admiration of the architecture is succeeded by a censure on the deformity produced by the position of the pulpit and reading-desk. Here Sir Henry introduces some just remarks on the usual improper arrangement of those parts of our churches:

'The pulpit and reading-desk are placed in the centre of the church, so as completely to hide the altar from almost every part of it; and the officiating minister turns his back directly to it during the whole of the service. It is to be lamented, that the Church of England, having formed her liturgy and ritual most closely on the model of the primitive church, did not at the same time adopt the form of the ancient ambones or desks, which stood on each side of the nave, of equal height, and from which in turn the different parts of the service were read; instead of huddling into one mean and incongruous group, the clerk's desk, the reading desk, and pulpit, to which the art of man cannot give either dignity or grace. In the church which we are now considering, the reading desk and pulpit might have been placed, with peculiarly good effect, on each side of the recess for the altar; and as the sounding board is omitted, a very elegant form might have been given to them, with no great deviation from the usual shape. As they now stand, besides their very irreverent position with respect to the altar, they have the exact resemblance to the establishment of an auctioneer.'

The regalia of the Corporation are not omitted; and to the description is added a plate of the sword, mace, silver oar, and seals, of which they consist.

The old building in Porter's-lane is suspected to be more antient than the Conquest; and perhaps, says the author, it is a part of the royal palace which was inhabited by the Saxon and Danish sovereigns. It is also observed that, 'in every part of the town there are vast stone vaults, most of them apparently of great antiquity, and constructed when this place possessed almost a monopoly of the French wine trade.'

Notice is taken of a singular monogram in St. Michael's Church, cut in relief; on which it is stated that these monograms were evidently the marks of traders or merchants, who had no right to bear arms; and they are thought to illustrate a passage in the antient poem called "Pierce the Ploughman," which (says Sir Henry) Mr. Warton, in his History of English Poetry, vol. I. p. 301, 'seems to have misunderstood. The author, describing a magnificent church of the Friars Preachers, says,

> "Wyde wyndowes ywrought ywriten ful thikke
> Shynen with shapen sheldes to shewen aboute,
> With merkes of merchauntes ymedeled betwene."

'In

'In this description of a window adorned with memorials of benefactors, the "*merkes of merchauntes*" evidently mean monograms of this nature.'

Having given an account of various curious objects in detail, Sir Henry advises the visitor of Southampton to walk to the top of the keep of the Castle, where the town may be seen lying under his feet; and, as from a point in a map, the whole compass of the walls, the course of the streets, and the relative positions of the most remarkable buildings, may be distinctly traced.

At the Water-gate, our Cicerone makes his bow, with the following general remark on the character of the architecture of the antient edifices which he had been surveying:

'Among the many specimens of the round-arched mode of building, commonly called Saxon, not a single piece of carving exists, except the small columns within the window in the edifice in Porter's-lane, and a few leaves just sketched on the capitals of the little pillars in the building covered by the arches in the wall near West gate; nor an ornamented moulding, except a small fragment of billeted fascia, at the east end of St Michael's church. The carved members of imposts and arches, so profusely used by the Normans, and particularly their favourite zigzag, do not appear ever to have existed in any of the buildings now extant in the town; and a great number of the arches, both of the doors and windows, of incontestably high antiquity, are flatter than a semicircle; some being segments of circles, and some semi-ellipses. The mouldings of their imposts and fascias are also in exact imitation of the Roman architecture, having very well formed quarter-rounds and cavettos. From these considerations I cannot but be led to suspect, that they are of an antiquity considerably greater than the Norman era; and I hope that those antiquaries who may differ from me in opinion, will at least acquit me of having taken it up without some grounds.'

Before he finally takes leave, however, Sir Henry offers his reasons for thinking that *Bittern*, in the neighbourhood, was the Clausentum of the Romans; detects an error of Leland and Grose respecting the site of the old town of Southampton; and offers an ardent prayer for the preservation of our civil constitution.

This entertaining manual is embellished with six neat plates in *acqua-tinta*.

Mo-y.

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ART. X. *Discourses on various Subjects*. By Thomas Rennell, D.D. Master of the Temple. 8vo. pp. 365. 7s. Boards. Rivingtons.

OUR esteem for talents and learning is great: but it ought to be, and we hope that it is, subordinate to our love of

truth. Much, therefore, as we are disposed to respect Dr. Rennell as a man possessed of a strong and cultivated mind, we are restrained from bestowing on this volume of sermons that commendation which the character of the author might seem to bespeak for them. In the present age, the advocate for revelation in general, or for Christianity in particular; for the doctrines of the Church of Christ at large, or for those of any distinct communion or sect; should endeavour to reason with the utmost fairness and temper, to discriminate with judgment and charity, and to avoid the extremes of adulation and condemnation. Round and vehement assertions, from the mouths or the pens of the clergy, directed against infidels and sectaries, are not calculated either to bring the former to believe or the latter to coalesce. Though both may be won by fair, mild, and liberal discussion, both will inevitably be repulsed by contemptuous and angry declamation. If a preacher, with a view to their conversion, makes them the subject of his pulpit discourses, he should exert the most conciliating delicacy and management; and if he selects them merely as objects of his spleen, even in the midst of his anger he ought to be just. Dr. Rennell, however, in the general composition of these sermons, seems to have thought that modern sceptics were deserving only of his sneers, and modern sectaries intitled only to his indignant scorn. Secure of not being contradicted at the time of their delivery, he indulges in the most extravagant epithets: his representations and opinions are displayed in the strongest colours; and, rarely condescending to employ argument, he is contented with bold positions.

The first sermon, on *the vice of Gaming*, formerly published separately (see M. R. Vol. xvii. p. 238. N. S.), manifested an indiscriminating severity, which we noticed, and which seems to have induced the Doctor, in an Appendix now subjoined, indirectly to apologize, by complaining that he had been misunderstood; which is not unfrequently the lot of writers and orators, when they do not express themselves with clearness and precision. The same defect pervades the other discourses in this volume; in which theology and politics are blended, and Modern Philosophy and Modern Divinity combated with much ardour. In the Church, Dr. B. finds nothing but perfection; and out of it, nothing but imperfection. We have neither criticisms on nor illustrations of passages in Scripture; almost the whole is conceived in the style of a clerical alarmist; and we cannot think that the volume is calculated to be perused by the private Christian with either present satisfaction or future profit.

It

It is proper that we now adduce some evidence to substantiate these charges.

The subjects of the discourses are; Gaming;—Old Age;—Benevolence exclusively an Evangelical Virtue (preached before the University of Cambridge);—The Services rendered to the English Nation by the Church of England, a Motive for Liberality to the Orphan Children of Indigent Ministers (at the Meeting of the Sons of the Clergy)*;—The Grounds and Regulations of National Joy (on Lord Nelson's Victory)†;—On the Connection of the Duties of loving the Brotherhood, fearing God, and honouring the King;—The Guilt of Blood-thirstiness (on the Murder of the Queen of France);—The Atonement;—The Duties of the Clergy (at a Visitation);—Great Britain's Naval Strength, a Cause of Gratitude and Thanksgiving to Almighty God (preached before the Corporation of the Trinity-House);—Ignorance productive of Atheism, Anarchy, and Superstition, (on Commencement Sunday at Cambridge);—The Sting of Death; the Strength of Sin; and the Victory over them both through Jesus Christ.

The sermon on John xiii. 34. "*A New Commandment give I unto you, that ye love one another,*" represents Benevolence to be *exclusively* an Evangelical Virtue; a position which is contrary not only to reason, but to the very assertion of the Apostle John himself in his first Epistle, chap. ii. where he calls it an *old* commandment, as well as a *new* one. To this passage, however, Dr. R. has not referred; because, if he had, it must have demolished the whole tenor of his discourse. Brotherly love, as originating in Nature, and commanded under preceding dispensations, may be considered as making a part of the old law of God to Man; though, in as much as the Gospel lays us under new and peculiar obligations to love one another, and urges this benevolence by motives of its own, it has with us all the force of a *new* commandment. Here Revealed Religion comes in aid of Natural Religion, and affords an invaluable addition: but such a respresentation would not answer Dr Rennell's purpose. He maintains that 'Natural Religion is nothing more than *natural* pride, sensuality, and disease,' (p. 82.); and that 'we should be extremely cautious in founding any doctrinal conclusion on what is loosely and negligently called the connection between *natural* and revealed religion.' It can never be allowable to draw conclusions *loosely* and *negligently* on any subject: but, as long as the powers and capacities of man adapt him for moral and religious duties, so long *revealed* reli-

* See Rev. vol. xxiv. N. S. p. 120.
† Id. Vol. xxviii. N. S. p. 119.

gion must be considered as founded on *natural;* and when man shall be divested of all moral and religious discernment, the exhortations of the Gospel will be addressed to him in vain. It is futile to adduce the enormities of the pagan world, as proofs that the Heathens had *no* perception of virtue and benevolence; because, if the excellence of the Christian's rule be judged by the practice of Christians, it will reflect as little credit on the sublime morality of the Gospel, as that of the Greeks and Romans has conferred on natural law. We need not, however, argue against Dr. R. in this place; since he allows in the 12th sermon that God never left his creatures without a *law*, and quotes that passage in the Epistles of St. Paul in which natural reason and conscience in man are represented as dictating the duties of man previously to revelation, and *the eternal power and godhead of the Creator as clearly legible in the things that are made.*

It is very true, as Dr. R. observes, and it ought not to be overlooked by divines, that 'the exhortations of our Blessed Lord himself to the duties of benevolence are derived uniformly from considerations arising out of his *own mission and character:*' but this fact does not make benevolence *exclusively* an evangelical virtue; for, while this virtue is (as it were) expanded by the Gospel and enforced by new motives, we must not deny the assertion of Cicero, "*Naturâ propensi ad liberalitatem sumus? —Naturâ gigni sensum diligendi et benevolentiæ caritatem.*" (*De Amicitiâ.*)

In the sermon for the Sons of the Clergy, which we have before cursorily mentioned, adverting to those who disapprove Civil Establishments of religion, Dr. Rennell says:

'They peevishly, passionately, and sometimes malignantly indulge themselves in trite and vague declamation against civil establishments as the grand obstacles and hindrances of all Christian influence in the heart of man; they *cannot* or *will* not discern that it was as much in the intention of the Divine Founder of our religion that at a stated period of its growth it should be incorporated with the civil government of Christian nations, giving and receiving reciprocal support, as it was that it should, before such a period, found and maintain itself without such support; and who presumptuously, by so perverse a train of reasoning, restrict Infinite Wisdom in producing the same end by different instruments.'

How much controversy would have been prevented, if the assertion here so confidently made could be substantiated by evidence; viz. that it was 'the intention of the Divine Founder of our religion that it should be incorporated with the civil government!' Could this be proved, our numerous dissertations on *Christ's kingdom not being of this world* would indeed be 'trite and

and vague declamation:' but where is that passage to be found, either in the Gospels or the Epistles, which maintains the fact which these *peevish* individuals *cannot* or *will* not discern? Dr. R. does not make a single reference.—The fair and rational advocates for an established religion do not take such high ground, but their positions are much more tenable.

A preacher of the Established Church may be expected to combat the system of modern Socinianism, but Dr. Rennell only caricatures it. He describes it, in a note, 'to consist merely of a train of whimsical paradoxes, which are in truth mere abortions of the mind! strange without originality, dull without sobriety, flippant without wit, and contagious without allurement.' No idea can be conveyed to the mind by such a delineation. What have flippancy and wit to do with a set of religious doctrines?—'Calmness and Charity,' Dr. R. observes, in another place, 'ought to accompany theological research:' but here surely he may be charged with having violated his own rule;—unless it be urged in his favour that the above is not *theological research*: a plea which, indeed, we cannot refuse to admit.

To the French Revolution, frequent references are here made; and Dr. R. deduces the Anarchy and Atheism which prevailed in France from Romish Fraud and Tyranny:

'Be it well and constantly remembered, that it was not the decay and downfall of Popery which produced the principles of the Infidel Philosophy and Jacobinical Anarchy, but that it was the absurdity and barbarity of Papal superstition which engendered that baleful and tremendous pestilence.'—'The Abbé BARRUEL, in his late History of Jacobinism, has strongly and justly depicted the nature and consequences of the Atheistical System of Philosophy; but he has prudently declined pointing to its *causes*. Those who have carefully read any authentic History of the Massacre of ST. BARTHOLOMEW, the revocation of the Edict of NANTZ, and the long tissue of sharp and savage persecution of the Protestants in FRANCE, continued down to a period not far removed from the commencement of the Revolution—those who learn that this persecution was not only promoted in PRACTICE, but calmly and distinctly defended in PRINCIPLE, by the most distinguished of the Gallican Prelates in their writings, (and particularly by BOSSUET and the Bishop of Agen) —whoever is informed of all this, will not wonder that those to whom the blessed Gospel of Christ came only through the *medium* of Popery should lose all traces of humanity, "and shut the gates of mercy on mankind."

The sermon on 2 Peter, ii. 17. preached in 1792, first misrepresents and then argues against the absurdity of the doctrine of Equality:

'The doctrine of Equality, which is now by some made the foundation of all civil government, is not only mischievous in its operations, but completely false in fact. At no time were men BORN equal, at no time did they BECOME, or if they were, could they CONTINUE equal. Even previous to the existence of civil government, this inequality existed. It is asserted, and with the utmost truth, by the profoundest reasoner and maturest thinker in Pagan antiquity, that man BROUGHT not EQUALITY, but SUBORDINATION, to political society. The family distinctions of FATHER and CHILD, HUSBAND and WIFE, MASTER and SERVANT, existed BEFORE, and prepared the way for the civil relation of SUBJECT and MAGISTRATE. The same inequality which subsisted in the *origin*, is essentially necessary to the *continuance* of the political machine. The inequality of property is the foundation of all honest industry and exertion; the protection of property once acquired is the only preventive of never-ceasing bloodshed, violence, and confusion. The commonest sense must inform us, that the contrary doctrine is equally destructive of *poor* as well as rich. Deprive the Merchant of his opulence, and where can the numerous manufacturers and their families find that plentiful and comfortable maintenance, which lies open to honest industry in every commercial town in these kingdoms? Take from the Landholder his estates, and where will the Farmer, and much more his Labourer, fly for refuge? Where will be those improvements and operations of agriculture, which suppose, and necessarily infer, a much larger portion of landed property than can come to any man's share upon an equal division?"

Dr. R. is perfectly justified in his assertions, but he fights *a man of straw.* The *Equality* here combated was not an equality of property, but equality in the eye of the law.

We find nothing critical nor explanatory in the sermon on the Atonement, from Gal. i. 4.: but it is asserted, though the text intimates the contrary, that 'it is not enough to say that Christ suffered *for* us, he suffered *in our stead.*'

The language of the 13th Article of our Church, which asserts that *Works done before Faith in Christ have the Nature of Sin*, is said by Dr. Rennell (sermon xiii.) to be 'strong and warranted.' *Strong* we allow it to be, but we cannot consider it as *warranted.* The charity of the Good Samaritan, and the prayers and alms of the Centurion, were "done before Faith in Christ;" yet who can maintain that these acts had any sin in them? Of the latter, it is expressly asserted in Scripture that they *ascended as a memorial before God;* and Peter declares that, *in every nation, the man who fears God and works righteousness will be accepted.*

We shall not, however, protract this article to any greater length: but, in laying aside the volume, we must repeat our regret that, while it displays the learning and talents of the author, it has so few claims to the character of being fair

temperate

temperate, and argumentative. Why is it forgotten that, however contemptuously authors may speak of human reason, by reason the merit of their writings and the force of their exhortations must be appreciated?

The style of these compositions is laboured and exuberant; yet it is incorrect, particularly in some points of the most ordinary attainment and observance. Mo-y.

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ART. XI. *Thoughts on the Restriction of Payments in Specie at the Banks of England and Ireland.* By Lord King. 8vo. pp. 106, 2s. Cadell and Davies. 1803.

THE subject of this pamphlet is not more important, than the remarks suggested on it by this intelligent nobleman are judicious. Acknowleging the utility and advantages of paper currency, under proper regulations, Lord King protests against an excess of paper circulation, and exposes the evils with which it must be pregnant. He contends, and we think with great reason, that 'the power of *immediate* conversion into specie is the only circumstance which can prevent the excess or maintain the value of any paper currency;' and he remarks that, 'as the quantity of the circulating medium can only be judiciously regulated by the effective demand,' when 'a paper circulation cannot be converted into specie, it is deprived of this natural standard, and is incapable of admitting any other. The persons to whom the duty of regulating such a circulation is entrusted are in danger, with the very best intentions, of committing perpetual mistakes.' This general position is followed by a direct avowal of the object of the present publication; which is designed 'to shew that there are strong reasons for believing that the Directors of the Bank of England, and in a still greater degree those of Ireland, have in reality yielded to the temptations of their situation, and that they have made an undue and improper use of the powers entrusted to them by Parliament.'

This charge, and the material facts designed to support it, were adduced by Lord King in the course of different debates in the House of Lords; and the interesting nature of the discussion suggested to him the propriety of giving them to the public in a more correct and extended form. The alterations which, since the Suspension Act, have taken place in the price of bullion, and in the state of the exchange, are the facts to which Lord King appeals. It will generally be found, he observes, that 'the variations in the price of bullion and in the state of the exchange, since the suspension of cash payments, have corresponded in a remarkable degree with the variations in the quantities

quantities of Bank notes.' The rapid advance, which for more than three years has taken place in the price of bullion, is considered as a proof, not that this article has become dear, but that the paper for which it has been exchanged has been rendered cheap.

It is stated, as an unquestionable fact, that there is a constant influx of the precious metals into this country, from the continent of Europe, by which we are enabled to carry on our advantageous trade with the East:

'The exportation of silver is the most lucrative branch of the Indian commerce, because it is that commodity which, with the smallest cost in Europe, will purchase the greatest quantity of labour in China and the East Indies. It is the extraordinary profit attending this branch of export trade which constitutes the principal advantage of a commercial intercourse with those countries, and which must have chiefly contributed to enrich those nations which have successively enjoyed this commerce.'—'It is the great and constant demand for silver produced by this branch of commerce, without mines to supply that demand, which imposes upon Great Britain the necessity of purchasing by means of her manufactures from the continent of Europe a large surplus quantity of the precious metals, to be exported again with a profit to those countries where they are deficient. When the subject is considered in these different points of view, it will appear that in one quarter of the globe our exports must always exceed our imports, and that in another our imports must exceed our exports; but that, in the aggregate amount of the commerce of this country with the whole of the world, the balance will be reduced on an average to the most perfect equality.'

From the view here given of the commercial system, it follows that the real balance of trade with the Continent must be on the side of Great Britain; and that an unfavourable exchange, *long continued*, is alone a decisive proof of a deranged and depreciated currency.

While Lord King attacks the conduct of the Banks of England and Ireland, he appears as an advocate for our Country Banks; which, he thinks, have not only contributed to the success and security of the National Bank, but on the whole are highly beneficial to the public; and therefore he is of opinion that 'to restrict them, in any manner tending to give an exclusive privilege to the Bank of England, would be as unjust and impolitic as to grant a monopoly of any other branch of skill and industry to any private merchant or company.'

In the recapitulation of his argument, his Lordship observes:

'Though the depreciation of the English currency is not sufficient to produce an actual difference in value between gold coin and bank notes in the ordinary transactions of commerce; yet its effect, though less perceptible, is not the less real or certain; and it must have contributed

tributed together with other causes to that general increase of prices and that diminution in the value of money which has taken place within a few years. The inconveniences which have resulted from hence are universally felt and experienced. The public creditors and that numerous class of society who subsist upon limited or stipulated incomes are injured in their property; the faith of contracts is indirectly violated, and those alone escape loss who have the means of augmenting their revenue in the degree in which the value of money is reduced.'

The act of suspension, which has now been continued for more than six years, (the restriction of payments in specie commenced in Feb. 179?,) is regarded as the creation of 'a power in the Directors of the Bank, which is not entrusted by the Constitution even to the Executive Government; a power of regulating, in a certain degree, the standard of the currency of the Kingdom, and of varying this standard at pleasure. A precedent has also been established, by which, on any suggestion of temporary expediency, the whole personal property and moneyed interests of the country may be committed to the discretion of a commercial body, not responsible to the Legislature, and not known to the Constitution.'

At the time of the restriction, the amount of English Bank notes in circulation was £11,103,880; and in Feb. 1803, the sum total was 16.108,560. During the same period, Bank of Ireland notes have advanced from £737,268 to 2,633,864. This increase of notes must augment the difficulty of resuming cash payments.

Mo-y.

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# MONTHLY CATALOGUE,

## For JULY, 1803.

### LAW.

Art. 12. *Reports of Cases argued and determined in the High Court of Chancery.* Collected by John Dickens, Esq., the late Senior Register of that Court: revised by John Wyatt, of the Inner Temple, Esq., Barrister at Law. 2 Vols. Royal 8vo. pp. 900. 1l. 8s. Boards. Butterworth. 1803.

As the nature and contents of this publication are distinctly stated by Mr. Wyatt in a short and well-written preface, we transcribe it for the information of our readers:

'The following reports have been prepared from the MSS. of Mr. Dickens, the late Register of the Court of Chancery; all of them written in his own hand, and, though without order or arrangement, yet evidently with a view to publication. They establish many important principles of Equity, and comprize many points relative to the practice of the Court, with which the author, from situation

situation and experience, was so intimately acquainted. I have not assumed the liberty of expunging any of the Cases, which he thought worthy preservation. My object has been to reduce them to chronological order; yet in a few instances my diligence has been eluded. Care has been taken to add in the margin references to the contemporary Reporters. The names of the cases have been prefixed, and a copious index subjoined on the model of the digested index in Chancery: and I flatter myself that I have in some measure contributed to the utility of a useful work; at the same time it becomes me in common justice to add that I have been aided in this undertaking by my learned friend Mr. Toller, whose essential assistance demands my public acknowledgment. A due selection of cases, a correct narration of facts, a concise yet clear statement of the question, and a perspicuous report of the judgment, if I am not deceived by the partiality of an editor, are to be found united in these volumes, and will remain a lasting monument of the talents and industry of the author.'

This praise will be allowed to be merited on a careful perusal of the work. S.R.

Art. 13. *The Duty of Surveyors of the Highways;* in a Charge to be delivered to them at their Appointment, being first signed and sealed by the Justices, in their Petty Sessions, appointed to be held in the Week next after the Michaelmas General Quarter Sessions, yearly; on a similar Plan with the Duty of Constables, and the Duty of Overseers. By a Country Magistrate. 8vo. 1s. Faulder.

The provisions contained in the several statutes respecting the highways are here distinctly set down for the information of the surveyor, and are recommended to be given as a manual of instruction to him on his appointment, instead of the warrant or charge, which is an abstract of the Acts 13 Geo. III. c. 78., and 34 Geo. III. c. 74., and which is usually put into his hands on his being appointed to this useful office. All that is connected with the duty of a surveyor of the highways is here introduced. D°

Art. 14. *An Epitome of the Law of Landlord and Tenant;* including Leases, Assignments, Tenants in Fee, &c., Rent, Mortgages, Waste, Notice to quit, Ejectment, Distress, &c. &c. To which is added an Appendix of Precedents. By William Woodfall, of the Middle Temple, Esq., Barrister at Law. 8vo. pp. 240. 5s. Boards. Butterworth. 1803.

In our 39th Vol. N. S., we gave an account of the larger work, of which the present performance is intended to be an epitome; and we spoke of it in those terms of commendation to which the industry and the information which it manifested justly intitled it.—The editor has been induced to abridge the work in order to accommodate those who, not being professional men, or conversant with matters of a professional nature, were desirous to have a treatise less elaborate than the original compilation, and yet affording such summary knowledge of the subject, as might enable them to understand the general rights and duties of *Landlord and Tenant*, and, in ordinary cases, to act

act in those relations with confidence and safety.'—Mr. Woodfall's object, we think, is fully accomplished; and the present volume may be consulted with advantage both by the professional and the unprofessional reader. S.R.

Art. 15. *A Summary Treatise of Pleading.* 8vo. pp. 110. 4s. 6d. Boards. Clarke and Sons. 1802.

We have frequently had occasion to lament the needless multiplication of law books; and the appearance of this volume compels us to renew our complaint, and, if possible, *by entering our protest,* to prevent a continuance of a practice so hurtful to the cause of useful knowlege. What is valuable in other works is now too often presented to our observation in different though not in improved forms, and the student is seduced by a promising title-page to purchase that which is already in his possession.—This performance has little to recommend it, since it manifests no marks of ingenuity, and furnishes few instances of diligence; while the rules which it inculcates may be found in most books of practice. D.o

## MEDICAL, &c.

Art. 16. *On Consumption of the Lungs:* In which a new Mode of Treatment is laid down and recommended to public Attention; as having been found powerfully efficacious, particularly in the first Stage of Tuberculous Consumption, before purulent Expectoration commences. With a few necessary Directions in respect to Regimen, &c. &c. By E. Peart, M.D. 8vo. 2s. 6d. Miller.

The new and efficacious mode of treatment here recommended consists in the exhibition of opium, combined with syrup of white poppies, spirit of ammonia, and etherial spirit of vitriol. The proportions of these ingredients was occasionally varied: but, in a successful case mentioned by the author, the quantities were as follow: 'Twelve grains of opium were well mixed by trituration with three drachms of water, to which were added three drachms of the syrup of white poppies, one ounce of spirit of ammonia or volatile aromatic spirit, and two drachms of etherial spirit of vitriol.' Of this mixture the patient 'was ordered to take one tea-spoonful in a little cold water immediately on its arrival, and to repeat it again in the afternoon, and at night going to rest. If the pain or cough seemed to require a larger dose at any time, it might be increased to one and a half, or two tea-spoonfuls, particularly at nights; but if one tea-spoonful gave her ease, to increase the dose would be unnecessary.'

At the same time, the bowels were kept open with the aloetic pill combined with *volatile* alkali. Yell.

Art. 17. *A Collection of Papers,* intended to promote an Institution for the Cure and Prevention of Infections in Newcastle and other populous Towns. Together with the Communications of the most eminent Physicians relative to the Importance of annexing Fever Wards to the Newcastle and other Infirmaries. By John Clark, M.D. In two Parts. 12mo. 3s. each. Murray and Co. 1802.

When a proposal was made some time since to appropriate a part of a new building annexed to the infirmary of Newcastle, to the general recep-

reception of patients affected with fever, considerable opposition was offered, from its being supposed that the measure would endanger the safety of the other patients in that house. Much discussion took place on the subject; and the public feelings very soon became so much roused to a sense of the danger which might arise from adopting the plan recommended, that the proposal was negatived at a general meeting of the governors of the institution. At the same time, it was resolved to institute a separate establishment for the peculiar reception of fever patients: but so many difficulties presented themselves to the establishment of a fund sufficient for the formation and support of a new institution; and the resolution, disapproving of the appropriation of any part of the Infirmary to the general reception of fevers, appeared so directly in opposition to a large mass of respectable evidence; that it was afterward determined, at a special meeting, to empower the grand visitor of the institution (the Bishop of Durham) to open a part of the new building for this necessary purpose, in case it should not appear to him that the fund for the establishment and support of a separate house of recovery should, by a certain period (the 31st of Oct. 1803), be sufficient for the purpose. In this state, therefore, the business remains, and we consider it as extremely probable that the original measure may still be adopted.

It is by no means our intention to take a general view of the whole merits of the controversy which is here before us; since it is sufficient to state our opinion on the simple question which gave rise to it. The evidence adduced in this collection, on the safety and expediency of annexing fever wards to hospitals, seems to us incontrovertible; and we therefore perfectly coincide with the ideas of the learned and respectable editor, on the propriety of the plan which he so zealously and honourably supports.—If an adequate fund could be obtained for both establishments, no objection could be reasonably urged against the formation of a fever institution distinct from the Infirmary: but, should this be in the smallest degree problematical, no friend to humanity ought to persevere in opposing that easy and œconomical mode of uniting the important advantages of a general hospital, and a house of recovery, which the editor and his friends have proposed.

Yell.

Art. 18. *Remarks on the Necessity and Means of suppressing Contagious Fevers in the Metropolis.* By C. Stanger, M.D., Gresham Professor of Physic, and Physician to the Foundling Hospital. 12mo. pp. 47. 1s. Hatchard, &c.

The benevolent author of these remarks brings them forwards with the view of calling the public attention to one of the most important subjects with which it can be occupied.—The origin of contagion is the dreadful but necessary consequence of a numerous population, in small, ill-ventilated, and dirty apartments; and though a considerable part of the community must, from the present state of society, necessarily be confined to such habitations, it is the duty of their more opulent neighbours to lessen, if they cannot remove, the evils to which such situations expose them. Experience has shewn that

that the only effectual mode of arresting the progress of contagion, when thus generated, is the immediate removal of the affected objects, and the complete dissipation, by ventilation and cleansing, of the infectious matter with which their clothes and habitations may abound. The practicability and efficacy of such measures have been already demonstrated by extensive trials made at Chester and Manchester; from the example of which, a few philanthropic individuals were induced some time ago to attempt the establishment of an institution for similar purposes, in London.—This we are informed has been done: but, as the finances of the charity are too contracted to admit of such an extension of the objects of the institution as to make an impression on the mass of contagion in the metropolis, Dr. Stanger entreats the assistance of the public, towards carrying the intentions of the establishment into proper effect.—We give the author, and every gentleman concerned in so charitable an undertaking, great credit for the energy and zeal with which they endeavour to forward it; though we entertain doubts whether the public generosity, already diverted to so many channels, may be sufficient, of itself, to enable them to prosecute their laudable designs to the desirable extent.

We perfectly agree with the representations of the author, on the subject of contagion, and the necessity of doing something effectual to put a stop to its ravages: but we must remark that his tract is rather too long and circumstantial for a public appeal, and that it is loaded with an unnecessary profusion of authorities, many of them on points of complete notoriety, even among those who are not of the profession.

These, however, are trivial defects, when counterbalanced by the good sense and humanity which appear in every part of this pamphlet.—Its object is important and honourable, and receives our best wishes.

The regulations of the Fever Institution, and a list of its governors, are annexed. Yell.

Art. 19. *Medical Directions for the Use of Navigators and Settlers in Hot Climates.* By Thomas M. Winterbottom, M.D., Physician to the Colony at Sierra Leone. Second Edition. 12mo. pp. 144. 2s. 6d. Boards. W. Phillips. 1803.

Dr. W. has designed this small publication for the instruction of those Europeans, who may not have the opportunity of obtaining medical assistance, in the best means of obviating the effects of warm climates, and in the most effectual mode of treating the diseases to which they are in such situations peculiarly exposed. The leading circumstances, on which the author depends for the preservation of health, are temperance, moderate exercise, the occasional use of the warm bath, and early hours. Costiveness is to be carefully obviated: but he sees no good reason for the use of bleeding immediately on arrival, nor of emetics when the secretion of bile is augmented, nor of the doses of bark or bitters which many are in the habit of regularly employing every morning. The clothing should be light, but flannel should be always worn next to the skin. Dr. W. is so convinced of the efficacy of

of regimen, in preserving the health of the persons to whom his observations are addressed, that he gives it as his opinion, that those who will take the trouble of attending to his directions will feel themselves as little affected by sickness in Africa or the West Indies, as in the healthiest situations of Europe.

The second part of the volume contains the symptoms, and mode of treatment, of the diseases incidental to warm climates; with a list of the most necessary medicines, and the quantities of them which he considers as sufficient for the use of twenty men for one year.—The work is judicious, and bears the marks of careful observation. Yell.

Art. 20. *A Series of popular Chemical Essays:* Containing a Variety of Instances of the Application of Chemistry to the Arts and Manufactures; to the Explanation of natural Phænomena; and other useful Purposes. By Fenwick Skrimshire, M.D., lately President of the Natural History Society of Edinburgh. 2 Vols. 12mo. 9s. Boards. White.

These essays are intended to exhibit such a view of the principles and application of modern chemistry, as may be intelligible to the reader who may have no previous acquaintance with the subject, and may be unable to prosecute it to a considerable extent. The work, therefore, can only be considered as a general sketch: but it is an interesting and correct one, and may be useful in the way for which it is particularly designed. The application of chemistry to the arts is an object of high importance: but for the complete satisfaction of even the general reader, it is worthy of being treated more in detail than it is discussed by Dr. Skrimshire. Do?

Art. 21. *A popular View of the Structure and Oeconomy of the Human Body:* Interspersed with Reflections, Moral, Practical, and Miscellaneous; including modern Discoveries, and designed for general Information and Improvement. To which is annexed an Explanation of Difficult Terms. By John Feltham. 12mo. pp. 432. 7s. Boards. Ginger. 1803.

The design of this work is good, but the execution reflects much more credit on the piety and industry than on the judgment and abilities of the author. Do.

Art. 22. *Observations on the Constitution of Women,* and on some Diseases to which they are most especially liable. By Sayer Walker, M.D., Physician to the City of London Lying-in Hospital, and to the City Dispensary. 12mo. pp. 228. 3s. 6d. Boards. W. Phillips.

This little volume, we are informed, is the result of the author's experience and observation during an extensive practice of a considerable period. It seems to have been written with care, but it does not contain any new views on the nature, nor any material improvements in the management, of female complaints.

We observe that Dr. Walker (or his printer) erroneously makes use of the diphthong ae, in spelling oëdema, wherever that word happens to occur. Do.

Art. 23. *Facts and Observations respecting the Air-Pump Vapour-Bath* in Gout, Rheumatism, Palsy, and other Diseases. By Ralph Blegborough, M.D. Crown 8vo. pp. 150. 3s. 6d. Boards. Lackington and Co.

The intention of this machine is to subject particular parts of the body to the action of vapour, and afterward to produce an increased determination towards them, by taking off the pressure of the atmosphere. The manner in which these effects are produced is simple and ingenious; and though the apparatus, of which a plate and description are here given, is intended only for the leg or arm, yet the principle may be much more generally applied. The body of the machine is a flattened cylinder, made of copper tinned in the inside, and sufficiently large to admit either extremity freely. To the mouth of it is attached a strong bladder, which, after the limb has been received, must be secured on the upper part of it by means of a roller, to prevent the access of air from above, or the escape of vapour from within. In the other end of the machine, is inserted a tube with a stop-cock, which conveys the vapour into the body of it from a small boiler heated by means of a lamp;—and a thermometer is placed so as to indicate the temperature of the fumigation. When the application of the vapour has been continued a sufficient length of time, the stop-cock is turned, and the process for exhaustion commences, by the action of an air-pump, placed also at the lower part of the machine which contains the limb. The air, which is abstracted from the machine, is thrown out by an escape-valve, to which a flexible pipe is adapted to convey it from the chamber, if vitiated by the nature of the affection for which the application is made.

The employment of this apparatus is worthy of the attention of the medical practitioner, inasmuch as it affords a more extensive means than any hitherto used for determining to particular parts, and thus promises considerable advantage in many affections which have resisted the ordinary modes of treatment.—Cases of the efficacy of the air-pump vapour-bath in gout, rheumatism, palsy, cutaneous diseases, ulcers of the leg, pains of the back and hip, and diseased elbow-joints, are mentioned by the author; who also makes some observations on its probable utility in white swelling, ptyalism, chilblains, leprosy, ulcer, tetanus, amenorrhœa, and dropsy.

It is very unfavourable to a general and complete investigation of the effects of this agent, that it cannot be employed unless by a grant from the patentee; which costs much more than any individual would chuse to risk on a remedy that has not yet been tried sufficiently to demonstrate its efficacy.

Yell.

## POLITICS.

Art. 24. *A Reply to some Financial Mistatements in and out of Parliament.* 8vo. 1s. 6d. Hatchard.

A great portion of this pamphlet is occupied by strictures on some statements and assertions contained in a public print; the author of which, in labouring to prove the diminution of our revenue and the mal-administration of our finances, is here pronounced to have failed

in every thing, but in the proof of his own ignorance. The remainder is employed in an examination of the charges adduced by Lord Grenville in the House of Lords, against the Minister's account of the State of the Finances; in which Mr. Addington's statements are not only defended, but his financial measures highly extolled. Moy.

Art. 25. *A Warning Drum;* a Call to the People of England to resist Invaders. By T. Newenham, Esq. 8vo. 3d. C. and R. Baldwin.

Mr. N. beats this warning drum with vigorous hands; and it is a drum which summons us not merely to resistance but to victory; for we are told that 'the Almighty has destined us to tear the laurels from Bonaparte's brow, and to prostrate his power for ever.' On this important occasion, every man is required to suspend his business and his amusements. Vigorous measures are pursuing by government; and if our enemies make the experiment of an Invasion, it must be to their bitter cost. Do

Art. 26. *The Country in Arms;* or no Danger from Invasion. By an Old Soldier. 8vo. 1s. 6d. Ginger.

To rouse us to a sense of our danger, and to induce us to meet it with suitable preparation and fortitude, form the object of this manly and patriotic appeal. 'Cowards (says the motto) alone fear death, —men of honour will always be found at the post of danger, and then a nation in arms becomes invincible.' In the present awful crisis, it is certainly requisite that the importance of National Independence should be strongly impressed on every mind, in order that we may act with vigour, firmness, and unanimity; selfish considerations should be buried in a regard for the public good; the rich should serve without pay, to avoid an apparent scramble for appointments, and the sentiment of all classes should be a preference of death to subjugation. Threatened with a formidable invasion, we should be undeserving of our national privileges, if we were to omit for one moment those preparations which are necessary to meet it with effect, and to pour defeat on our foes. This 'old soldier' well exhorts us to retain unshaken confidence, to oppose a firm front, to depend little on stratagem, and to maintain every post to the last extremity. Do

Art. 27. *Hints on the Policy of making a National Provision for the Roman Catholic Clergy of Ireland;* as a necessary Mean to the Amelioration of the State of the Peasantry. Addressed to John Bagwell, Esq. Knight of the Shire for the County of Tipperary. 8vo. 1s. Ginger.

This letter contains good sense, and good sense is good policy: for it recommends wise means to accomplish a desirable end. The evils of Ireland cannot be removed by the word *union* used as a charm: and in order to relieve the common people from their deplorable condition, they must be cured of their gross ignorance. 'Take the people out of the hands of the priest, and the priest out of the hands of the people; let the Roman Catholic clergyman be appointed and provided for by the government, and you lay the foundation-stone of Irish prosperity and of true Catholic emancipation.' The priest, in his pre-

sent situation, has an interest in keeping the people in ignorance, while he is prevented by his poverty from improving himself; and that disaffection, which he feels towards the government for withholding from him its support, he propagates in the minds of his flock. It is therefore the wish of the writer of this letter, that the Catholic Priest should be paid and appointed by the state; and, without being terrified by the bugbear of popery, that we should leave questions of faith in the hands of the *old lady*, till the body of the people, being generally enlightened, shall cast off their chains, and become members of the Reformed Church.

It is here proposed to provide for the Catholic clergy in Ireland by a tax or tithes: we think that it would be better to pay them immediately from the treasury: but, if the measure were adopted, the means could be easily adjusted. Mo-y.

Art. 28. *First and Second Letters to Lord Pelham*, &c. &c. Giving a comparative View of the System of Penal Colonization in New South Wales and the Home Penitentiary System, prescribed by two Acts of Parliament of the Years 1794 and 1799. By Jeremy Bentham, Esq. of Lincoln's Inn, Barrister at Law. 8vo Pamphlets. Mawman.

Art. 29. *A Plea for the Constitution:* Shewing the Enormities committed to the Oppression of British Subjects, innocent as well as guilty, in breach of Magna Charta, the Petition of Right, the Habeas Corpus Act, and the Bill of Rights; as likewise of the several Transportation Acts; in and by the Design, Foundation, and Government of the Penal Colony of New South Wales; including an Inquiry into the Right of the Crown to legislate without Parliament in Trinidad, and other British Colonies. By Jeremy Bentham, Esq. 8vo Pamphlet. Mawman. 1803.

We have had several opportunities of testifying our respect for the conceptions of Mr. Bentham, on subjects of the nature of those which are considered in these tracts; and those which are here treated are discussed with his usual ability. The justness and comprehension of his views are equally striking, whether we regard him as a philosopher, a statesman, or a lawyer; and we hope that his remonstrances will not prove without effect. He alleges very powerful and urgent considerations, to enforce the immediate abandonment of the New South Wales colony, as founded on a most unwise, ineffectual, improvident, and oppressive system.—We could wish that the important matter here communicated had been better digested, and submitted in a more attractive form to the noble person whose consideration it requests, and which it certainly merits in a high and serious degree. Jo.

Art. 30. *An Abstract of the Act lately passed for consolidating the former Acts for the Redemption of the Land Tax;* and for removing Doubts respecting the Right of Persons to vote for the Election of Members of Parliament: Shewing the Disposition and Arrangement of the Subject Matter of it. With occasional Notes, explanatory of the Object and Effect of the New Provisions. To which are prefixed, a few Observations on the Nature and Extent

of the Advantages resulting to the Public, and to the landed Proprietor from the Measure *. By George Harrison, Esq. Barrister at Law. Third Edition. 8vo. 3s. 6d. Butterworth, &c.

The idea of the fee simple of a tax was first conceived in the last administration, and applied to the redemption of the impost on land. By this measure, some important advantages were designed to be accomplished: but it is not altogether free from objections. It may be questioned how far it is politic even to admit the principle of selling an exemption from any given tax, at a certain number of years' purchase; and it deserves consideration how far the avowed object can be realized to the purchaser. The exoneration from any given impost is no real exemption; because parliament, after one tax is redeemed, has the power of laying on another; and the measure, which this pamphlet so fully explains, only clears the land for a new crop of taxes. Indeed, before the old tax could be redeemed, the minister has imposed a new one.

Mr. Harrison laments that the benefits resulting from the redemption of the land tax, whether of a *public* or a *private* nature, have not been generally understood; and he endeavours, in his introductory observations, to recommend this measure to general adoption. He states the public benefits to be an increase of the revenue, a rise of the stocks, and an augmentation of the fund employed for the extinction of the national debt.

The benefit resulting to the individual is considered, first, with a reference to the transaction simply as the purchase of an incumbrance charged on his estate; and 2dly, with reference to the *individual* advantage resulting to him from the public benefit. The clear and indisputable advantage to the public, in this measure, is the saving of the expence of receiving with one hand and paying with the other; that is to say, the charges of collection and bank-management. There has been also some little gain of stock.

In reply to the objection that 'the bargain is disadvantageous to the individual, as being the investment of property in the purchase of a dry and unimproveable income;' Mr. H. observes that it applies with equal force against the investment of property either on mortgage or in the funds. The cases, however, are not exactly similar. The redemption of the land tax is urged as an improvement of the value of the estate on which it is redeemed. 'The man, (says Mr. H.,) who buys his land tax to-day at, suppose, *twenty-five* years' purchase, buys an income which is sunk into the clear rental of his estate, worth probably *thirty* years' purchase. His capital is therefore improved in value *five* years' purchase of the *amount* of his *land tax*.'—Commenting on its public utility, he remarks that 'every man who redeems his land tax may be considered as a benefactor to his country, and is fairly entitled to carry to the credit side of his bargain the merit of having done a patriotic act.'

To those who are about to adopt a measure which is here represented to have the united charm of patriotism and self-interest, this abstract will be very useful. Mo-y.

* These observations are sold in a separate pamphlet, price 1s.

Art.

## RELIGIOUS.

Art. 31. *Philario and Clarinda*; a Warning to Youth against Scepticism, Infidelity, and Vice. By the late Rev. John Thorowgood. 12mo. 3s. sewed. Conder, &c.

Mr. Thorowgood, who was pastor of a congregation of Protestant Dissenters at Bocking in Essex, appears to have been a man of amiable principles, and to have imbibed in his youth just notions of honourable and upright conduct. Before he had attained his 20th year, he composed this tale; which abounds not with incident and variety, but which bears evident marks of that pious turn of mind which afterward shone conspicuously in the discharge of his sacred duties. We hope that it may prove useful to those who peruse it. Man.

Art. 32. *Letters on the Existence and Character of the Deity*, and on the Moral State of Man. Crown 8vo. pp. 160. Printed at Philadelphia, and sold in London by Johnson. Price 4s. Boards.

These letters, it appears, were written at the request of a young friend, and their object is to draw the attention of youth to the important subject of religion and morals. In the first letter, it is shewn that the knowlege enjoyed by mankind, respecting a Deity and his perfections, could never have been obtained without the light of revelation. The argument usually drawn from *contrivance* is ably controverted. It may be alleged, however, that St. Paul * was of a different opinion from this author: but perhaps the Apostle was led to believe that knowlege to be *intuitive*, which early instruction had rendered *habitual*.—In several succeeding letters, the arguments from prophesy, &c. &c. in favour of the Christian Revelation are stated in the usual manner; and among other points, we observe that the author considers it as a probable hypothesis, that mankind have had a pre-existent state. We do not, however, regard the opinion which prevailed in the Apostle's days as any confirmation of this point: nor do we admit the author's reasoning on Election and Predestination as conclusive. We conceive that both Christ and his Apostles occasionally used *popular language*; and that the Jews had imbibed the Chaldean doctrine of Predestination.

The reflections on civil government, and on the necessary connection between virtuous morals and political freedom, are just and praiseworthy; and we should rejoice if the United States, as well as every other country, would apply the important lesson. Do

Art. 33. *An Essay towards reconciling the jarring Sentiments of Unitarians and Trinitarians*, addressed to the moderate Enquirer. Compiled from Sacred Record by Philo-Elohim-Jah. 8vo. 6d. Arch.

Very well meant, no doubt,—but here our praise must end: for so little is this pamphlet calculated to reconcile Unitarians and Trinitarians, that it will satisfy neither party. The Unitarian will not allow that the expression in Genesis, "*Let* there be light," denotes 'a consultor and consulted' in the work of creation; nor will the Trini-

* Romans, i. 20.

tarian approve the new arrangement of Father, Holy Ghost, and Son; as Anointer, Anointing, and Anointed. If nothing more can be effected to remove the jarring sentiments of religionists than this writer has accomplished, we see no hopes of the diminution of Sects. Mo-y.

Art. 34. *The mild Tenor of Christianity: an Essay.* Crown 8vo. pp. 153. 3s. sewed. Clarke. 1803.

This tract comes from the pen of the elegant translator of Select Sermons of Bossuet *; and who, we believe, has avowed himself to be Mr. Jerningham. It breathes strongly the genuine spirit of that religion which it is the object of the author to render attractive to the infidel, and to divest of the terrors with which it is viewed by the timid believer. It traces historically the efforts to give an anchorite-cast to the Christian profession; and it abounds in interesting anecdotes derived from the page of ecclesiastical history, which will amuse the curious, as much as they will edify the pious reader. The writer keeps his pen wholly untinctured by party zeal; and, considering himself as a member of the great Christian family, he renders justice to the merits, while he does not spare the faults of its different divisions. Jo.

## EDUCATION.

Art. 35. *Elegantiæ Latinæ;* or Rules and Exercises illustrative of elegant Latin Style; intended for the Use of the Higher Classes of Grammar Schools. 12mo. 3s. 6d. Pridden, &c.

The laudable pains here taken by Dr. Valpy, of Reading, to facilitate the education of young men in our classical schools, claim the thanks of the public; and we doubt not that the exercises thus offered to them will prove valuable additions to this class of school books. We are inclined to think, however, that a future edition would be improved by separating the *observations* more distinctly from the *examples;* and that an index, or summary at the head of each chapter, pointing out its subdivisions and their nature, would enhance the value of the work. Man$^{r}$.

Art. 36. *Elementa Grammaticæ Ciceroniana*; or an Introduction to Latin Grammar, founded principally on the Authority of Cicero; for the Use of Schools. By the Rev. Calvin Winstanley, A.M. 12mo. 2s. Crosby and Co.

Mr. Winstanley appears to have bestowed pains in compiling this little treatise, but we fear that it will not be found to answer his hopes, since there is a want of simplicity in the arrangement which will probably defeat its end. It attempts to be concise, and omits our old friends the *propria quæ maribus* and *as in præsenti:* but whether "shorter cuts to knowlege" will always avail is much to be doubted. Brevity is desirable, if it can be attained without obscurity: but there lies the danger, as the poet observed long ago. D$^{o}$.

## NOVELS.

Art. 37. *Atala.* From the French of M. de Chateaubriant. With explanatory Notes. Crown 8vo. 5s. Boards. Robinsons.

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* See Rev. Vol. xxxiii. N. S. p. 288.

This

This romance is translated from a production which appears to have excited some attention at Paris. It is divided into prologue, recitation, and epilogue; and the wild scenery of American forests, with pleasing images borrowed from Nature, may perhaps atone with many readers for its want of probability. Man.

Art. 38. *Memoirs of Alfred Berkley*; or the Danger of Dissipation. By John Corry, Author of A Satirical View of London, &c. 12mo. 4s. 6d. Boards. Dutton.

The hero of this novel is a young man virtuously educated in the country, but, by an early introduction to the amusements of the metropolis, becomes dissipated and licentious. He is represented at the same time as an amiable and generous character; and we have some doubts whether such an union of good and vicious qualities is calculated so much to warn unwary youth of their danger, as to invite them aside from the path of rectitude.—The scene of Letitia's visit to the garden, and her last adieu to the beauties of Nature, are painted with true sensibility; and here, as in former publications, the author evinces talents worthy of a better office than that of relating the depraved adventures of Alfred Berkley, though he is brought to repentance, and reclaimed to the paths of virtue. Do

Art. 39. *The History of the Grubthorpe Family*, or the Old Bachelor and his Sister Penelope. By Mrs. Hunter, of Norwich, Author of *Letitia* *. 3 Vols. 12mo. 13s. 6d. Boards. Longman and Co.

This novel, like the former production of the same author, has its merits and defects; and we shall candidly state our opinion respecting its claims. It contains a variety of characters, and a number of family anecdotes: many of the latter are interesting and amusing; and the general moral tendency of the work, in inculcating the principles of piety, parental and filial affection, contentment (particularly as it regards the fair sex in a single state, or under disappointments in love), &c. &c. deserves commendation. On the other hand, the reader finds his attention perplexed by the continual introduction of characters, and the consequent loss of his subject: he does not conceive himself to be reading a history, which is connected and conspires to one point: he is often obliged to turn back, and inquire where he is and what he is about: while, with respect to language, the composition wants ease and elegance, and, although it is sufficiently familiar, the reader cannot advance with due speed. Altogether, the work resembles a walk through fields, which would be very pleasant if it were not impeded by clods in the path, gaps to pass through, or stiles to climb over. Do

## POETRY.

Art. 40. *Rhyme and Reason*; short and original Poems. Crown 8vo. 3s. 6d. Boards. Black and Parry.

The modest author of this small collection openly avows his own conviction, that his poems have not 'the smallest claim to the title of poetry.' If, however, we agree that there is no "rich vein" of

* See Rev. Vol. xxxix. N. S. p. 427.

poetry in these compositions, they may be said to abound in sprightly conceptions and epigrammatic turns which will often produce innocent mirth; and many of them are pleasing both in sentiment and manner. We give the following specimens:

'ON ZIMMERMAN'S BOOK ON SOLITUDE.

'Of men of genius, such the natures,
They raise a plenteous crop of fools,
Ambitious to be imitators
Of conduct far beyond all rules—
Blockheads who read you, Zimmerman,
With notions infinitely crude,
Begin to meditate a plan
Of being fond of Solitude.

'Men of deep minds, indeed the few,
In the soft shade of calm seclusion,
Life's gawdy panorama view,
They know the optical delusion:
But fools, like cucumbers, incline
Their green heads to the hottest sun—
Delighted, as they cannot shine,
To feel themselves thus shone upon.'

'VERSES TO MY MISTRESS, WHO COMPLAINED OF MY ABSENCE.

'*In the Manner of Edward Waller.*

'What tho' my rivals may report
That the loud gun and manly sport
Of the brisk chase too much employ
The hours I give to rural joy;
Yet the grand pleasure of my life
Is founded in my future Wife;
To that grand centre of my fate
All my best wishes gravitate.

'Lo, thus our globe, altho' 'tis known
To have a motion of its own,
And in its orbit loves to stray
The private circle of the day;
Yet, in his annual course, the earth
(Or else we all should feel a dearth)
Makes the bright sun, with fond devotion,
The attractive centre of his motion.'

'TO ENTHUSIASTIC ADMIRERS OF PETRARCH.

'Were you a moment to reflect upon it,
You'll find, in praising Petrarch, how you blunder'd;
A man in love, I grant, may write a Sonnet,
The deuce is in him if he writes an hundred!

'Forget old Petrarch's dull pedantic lays,
With tender thoughts no virgin's breast they fill;
But such as, stale and old, to mend their ways
Hang on the enraptur'd tongue of Rowland H—

'With

'With such Dan Petrarch may, perhaps, have merit;
In this the Poet may with H— agree,
To extol that junction of the flesh and spirit
Which fires the bosom of the devotee.

'Let such write amorous hymns in language quaint,
If you love Chloe, like a man go win her;
Nor call the girl an angel or a saint;
Tell her she'll make a very pretty sinner.'

We understand that this volume is the production of the Rev. Philip Smyth, of Oxford. Man.ᵍ 4G.2.

Art. 41. *Calista*; or a Picture of Modern Life; a Poem, in three Parts. By Luke Booker, LL.D. 4to. 2s. 6d. Button.

This poem opens with a description of the mother's joy in nursing her own infant, contrasted with the neglect of parental duty in the character of the dissipated Calista.

In the progress of the tale, the delinquency of Calista and the fatal effects of her conduct are portrayed in various colours, and the cause of virtue and religion is pleaded by the poet with zeal and animation. In Part 3d, an appeal is made to Britain and her senators in behalf of female virtue, and the character of Lord Eldon is introduced as the firm support of the poet's hopes.

Many good lines occur in the poem, though others may be numbered which "*incuria fudit*"; and some pleasing imagery is also interspersed. We select, as a short specimen, the description of the morning of Calista's innocence compared with a morning scene at sea:

'Embark'd, the vessel cuts the glassy deep,
Whose waves reflect Aurora's rosy smile;
Around, all nature wakes from nightly sleep;
The mast-boy sings, devoid of fear and guile:
Grey mists sublimely shroud Britannia's Isle,
Whose tall cliffs lessen to the gazing eye;
Now, now they "bluely fade," and all is sea and sky.

'So dawn'd the morning of Calista's life—
Cloudless, serene, and grandly wide its view:
Such was it still, when Edwin's lovely wife,
Willing, she vow'd to be for ever true;
E'en *then* that life assum'd a brighter hue:
But ah! the sad reverse, ye fair! bemoan;
Avoid Calista's crimes, nor make her fate your own.'

Dr. Booker's poetical talents have frequently been engaged in the public service, on former occasions. D.ᵒ

## MISCELLANEOUS.

Art. 42. *Sexual Morality.* By a Gentleman. Crown 8vo. 3s. sewed. Wallis. 1802.

This publication recalls to our minds a speech delivered some years ago at the India House, which consisted of little more than unintelligible sentences closing with the continual repetition of the word *Bengal:*

*gal:* for here the terms *Sexual Morality* perform the same hard duty which was allotted to *Bengal* by the Leadenhall-street orator. They occur so frequently, and with so little appearance of idea or arrangement, that, unable to do justice by description to this chaos of words, we shall resort to an actual specimen; since "none but itself can be its parallel."

'The primary cause, or source of the great change or revolution will be the subject here to be inquired of, because as in that this change or revolution in sexual morality is taken place, that has, or having occurred in that, and taken place at the same place, that from whence it proceeded will be the subject to which the attention will be called, as the primary source or real cause of such change in sexual morality; as in inquiring of this subject, and tracing the source of so great a revolution, it will equally trace and give the real cause of so great a change in what was involved in such subject, which sexual morality was; and therefore in inquiring into this subject, and tracing the source of this great revolution, it will be tracing, and will give the real cause of so great a change in sexual morality.'

We lament that so much good paper, in these dear times, should have been blotted with this writer's reflections; because, however well designed they may be, we fear that the world is not sufficiently enlightened to be the better for them.

Art. 43. *Lettres sur la Mythologie, dédiées à une jeune Dame de Qualité. Par Miss C. Forstner.* 12mo. 2s. Dulau and Co. Moy

The principal divinities of the Heathens are here concisely described, and the correspondence of their history with some point of Scripture, or the moral supposed to be conveyed by the allegory, is unfolded to the youthful reader; accompanied by just remarks on the superiority of the Christian revelation, compared with the mythology of the Pagan world. Mans.

Art. 44. *New Moral Tales.* Translated from the German of Augustus Lafontaine, by NI—CE. 8vo. 1s. 6d. Bickerstaff.

We learn that it is intended to continue these tales in numbers; and the translator has commenced with 'the Intrigue' of a brother, who contrives to separate his sister, by means of forged letters, from the object of her affections. She discovers the deceit too late, and dies in the agony of grief. The tale is tolerable, but it is an *old story*, and is no otherwise moral than as it leaves the reader to sigh over the immoral practices of the world. Do

Art. 45. *Cowper illustrated by a Series of Views in, or near, the Park of Weston Underwood, Bucks.* Accompanied with copious Descriptions, and a brief Sketch of the Poet's Life. 4to. pp. 50. 1l. 1s.; Royal 8vo. 15s.; Demy 8vo. 10s. 6d. Vernor and Hood. 1803.

This beautiful volume contains twelve views, in addition to the frontispiece, representing scenes in the neighbourhood of Weston and Olney, which the late Mr. Cowper took much pleasure in frequenting, and which he has described with great spirit and truth in the first book of his Task. Indeed that production manifests the accuracy of the geographer as well as the distinguishing merits of the poet. The Peasant's Nest, the proud Alcove, the Bridge,

"Tha

" That with its wearisome, but needful length
Bestrides the wintry flood,"

are all depicted with a precision and effect which the pencil will in vain endeavour to exceed. These objects, and several others introduced into the same poem, are chosen by Messrs. Storer and Greig for their illustration of Cowper; and, while they incontestibly prove the merit of the artists, they shew that the poet was an admirable *painter* of natural scenes. The engravings are entitled to great praise for their fidelity and beauty, and the account accompanying them is written in a very pleasing manner. The admirers of Cowper will have an opportunity of contemplating, in this volume, the places which delighted the fancy and exercised the powers of that original writer; those places which drew from him the following just sentiment:

" Scenes must be beautiful, which daily viewed
Please daily, and whose novelty survives
Long knowledge and the scrutiny of years."

He adds, what we who have not unfrequently viewed the same spots acknowlege to be perfectly merited,

" Praise justly due to those that I describe." S.R.

Art. 46. *Observations on the Importance and Necessity of introducing improved Machinery into the Woollen Manufactory;* more particularly as it respects the Interests of the Counties of Wilts, Gloucester, and Somerset; with general Remarks on the present Application to Parliament by the Manufacturers, for the Repeal of several of the existing Laws. In a Letter addressed to the Right Hon. Lord Henry Petty. By John Anstie. 8vo. 2s. 6d. Stockdale.

Though Reviewers are scribblers, they are not *scribblers of wool;* and therefore they will not be expected to enter warmly into a discussion of the present state and interests of the woollen manufactory. Mr. Anstie, who writes with a greater knowlege of the subject than we can be supposed to possess, represents the woollen business, in the county of Wilts in particular, as being in a depressed state; and he asserts that the introduction of machinery, for the abridgement of manual labour, is necessary in order to give it vigour, and to maintain our superiority in the foreign market. Objections are distinctly stated and answered; and he lays it down as a maxim, that the 'true secret for retaining our manufactures must be sought for, not in restrictions on the use of new machines in manufactories, by which the efforts of ingenious men may be paralized; neither in contracted regulations, for the supposed benefit of trade, or in harassing and injudicious regulations;—but in unfettered improvements, in the enlightening of the minds of the work-people, to discover their true interest; in the repeal of obsolete statutes, wholly inapplicable to the present state of the business, serving only for a pretext to interested men to deceive the people; and in freedom from oppression and injudicious taxes.'

Thus Mr. Anstie, as a strenuous advocate for the clothiers, makes the most of his case; and, reasoning from experience, he probably reasons well: but his reply to the objection to the use of machinery,

especially

especially on a large scale, from its tendency to corrupt the morals of the working people, is not to us completely satisfactory. Under every regulation, this evil will be more or less the consequence of manufacturing institutions, where multitudes are crowded together; and it is not unworthy of the attention of the Legislature to consider how far it is proper to endanger the health and morals of numbers of the poor, in order to fill the pockets of private individuals. In all cases in which the poor are congregated, they are corrupted. Mon.

Art. 47. *A Table serving to shew the Interest of any Sum, for any Time at Five per Cent.* Also, A new, accurate, and expeditious Method of computing the Interest of a large Account. By Richard Watson. 8vo. 2s. Hurst, &c.

The principle of the construction of this table is similar to that which was adopted in Baird's card (see Rev. Vol. xxxvii. p. 218. N. S.). If a sum $A = a+b+c+$&c., then the interest on $A$ = interest on $a$ + interest on $b$ + &c.; and again, the interest of a sum $A$ for $m$ days equals the interest of a sum $Am$ for one day, equals the interest of a sum $m$ for $A$ days, equals the interest of a sum $\frac{Am}{n}$ for $n$ days, &c. Besides the table and its explanation, the author gives several methods for abridging the labour of computing the inrerests of many different sums: thus, suppose the interests of the several sums, $s$, $s'$, $s''$, $s'''$, &c. for the respective number of days, $n$, $n'$, $n''$, $n'''$, &c. are to be found; then, since $n' = n+(n'-n)$, $n'' = n+(n''-n)$, $n''' = n+(n''-n)$ &c., the sum of the interests $= (s+s'+s''+s''')\, n+s'(n'-n)+s''(n''-n)+s'''(n'''-n)$. This formula is useful in many cases: for instance, if the respective numbers of days were 100, 107, 113, 97, &c. then the whole interest $= (s+s'+s''+s''')\, 100+7s'+13s''-3s'''$.

In the latter part of his tract, the author gives an abridged method of computing the interest of a large account. In order to prove that his plan is more expeditious than the common mode, he took the pains of computing the interests of 100 sums, and of reckoning the time employed in the operation by a watch. R.W.

Art. 48. *Part the First, of an Address to the Public, from the Society for the Suppression of Vice*, instituted in London 1802. Setting forth, with a List of the Members, the Utility and Necessity of such an Institution, and its claim to Public Support. 8vo. 2s. Rivingtons, &c.

We have perused with much pleasure this well-written address, and most readily bestow our approbation on the object of the Society in whose name it is presented to the public. All the good and the wise, all who consult the interests of religion or those of society, must be anxious for the suppression of vice; and by the title of this Address, the *public* are solicited to encourage an Institution particularly directed to this end. We find, however, that it is not intended to admit members from different religious communions. 'To preserve unanimity, (observes the author,) the society has thought it prudent to confine its members to those who profess themselves to be of the Church of England as by law established.' All disrespect for the

different bodies of Dissenters is disclaimed: but, in the prosecution of an object so general and so distinct from religious controversy, there seems no occasion for adverting to articles of faith and forms of worship. If a Dissenter should express a wish to concur with a society instituted for the promotion of public order and decorum, is there not something illiberal in refusing him this gratification? The cause, it must be allowed, is common, and the endeavour should be common also. When lines of separation are drawn, as in the present instance, vice is created under the pretext of its suppression; and the mind is narrowed by the very act in which we seem to avow good-will to our fellow creatures. We should be concerned to think that the warfare against vice required uniformity of religious faith or profession. The particular irregularities and crimes, of which this society will endeavour to effect the correction, are, the profanation of the Lord's Day,—the exhibition and distribution of blasphemous, licentious, and obscene books and prints,—Frauds,—False Weights and Measures,—*Excesses* in Brothels and Gaming Houses,—Profane Swearing,—Cruelty to Animals, &c.

For an account of the means to be adopted for the accomplishment of these desirable ends, we must wait till the second part shall appear. The author, in the present address, details no plan of operation, but confines himself to those general views which serve to recommend the Establishment of a Society, *on the most comprehensive basis*, (how are we to understand this expression after the restriction above noticed?) calling together the wisdom, talents, virtue, and experience, of extensive individual co-operation, conducting its measures with moderation and caution, preferring prevention to punishment, and proposing to carry those laws into effect which were expressly enacted for the preservation of civil and religious order, by the suppression of daring, pestilent, and destructive vice.'

We lament the difficulties which so laudable an institution will have to encounter, and the obstacles which the passions and interests of men will oppose to their righteous zeal. Mo-y.

## MILITARY AFFAIRS.

Art. 49. *Movements and Changes of Position of a Battalion of Infantry*, in strict Conformity to His Majesty's Rules and Regulations; illustrated with thirty-three Copper-plates. By Captain John Russell, of the West London Militia; Author of Instructions for the Drill, and the Method of performing the Eighteen Manœuvres. 8vo. pp. 216. 7s. 6d. Boards. Egerton. 1802.

This is an useful elucidation of part of the "Rules and Regulations," and, at the present crisis, must prove particularly acceptable. The remarks on forming from *en echellon* are so important that we shall extract them, though they will occupy some considerable space.

After having given the proper directions for this manœuvre, Captain Russell adds:

'In the above Section, the battalion is thrown back the *quarter circle*, therefore the Captains can have no great difficulty each in forming his division on the line of formation (especially if the march is made in ordinary time), and of having the *appui* ready, and point of dress

dress open, for the next following division; but if the battalion, instead of forming an angle of 90° with an original line, was only to form an angle of 45°, then as the left company would be wheeled only four paces backward, and the rest (after facing) would be wheeled no more than each two paces forwards, as in the fifth manœuvre, or as it is called *wing thrown back*, each Captain would feel (as is generally the case) the utmost difficulty in having his division dressed on the new line before the next following one arrived on it: supposing, therefore, the battalion to be perfectly well drilled and that of course the whole would conform correctly and minutely to the directions given in the Rules and Regulations, and that each Captain giving his command *Halt, Front, Dress back*, as one word only, and using every degree of activity, and every possible exertion, to have the point of *appui* ready for the next Captain, who arrived, and was to perform the same operation, yet would it be a difficult matter to have all the divisions arrive successively and correctly into line. And by referring to Plate No. XXXI. it may be seen that the more inconsiderable the change of direction is, the more would the difficulty increase.

'If then, with all the energy of well instructed officers, so much difficulty is found in this changing front, what must be the confusion in those regiments, who, departing from *positive* and *express* orders, attempt this formation in a different manner? In such battalions, each Captain is instructed to march his company one pace beyond the new line, and then *Halt, Front, Dress up.*

'Suppose a battalion of ten companies so instructed performing the fifth manœuvre, each company of course has its rear ranks in front; when the rear rank, therefore, of the eighth division touches the front rank of the formed company (the Light), the seventh division at that time is no more than two paces distant from the eighth; then if 8, instead of that instant fronting and *dressing back*, should take one pace to the rear, of course, after facing about, it must take one other pace to the front, that is, in all, *two unnecessary paces*; then it is evident, beyond contradiction, that 7, marching at the same rate, has also taken two paces, and therefore must be on the alignment as soon (if not sooner) than 8 can possibly be dressed; and thus 7 has no appui ready, and being on the alignment itself must obscure the point of dress from 8, or, in fact, prevent it from dressing at all; admitting that no farther confusion arises, each other division would be in the same predicament, and it is impossible to say in what direction the line of the battalion would run, nor what fatal effects it might have on other battalions, who were, perhaps, to align on this one; but it is seldom that the companies will be correct enough to take no more than *one pace* to the rear; two and three paces are generally taken; what then is the consequence? when 7 (suppose) finds that his appui 8 is not ready, he may, thinking to remedy this, and to allow 8 to form, give his command,—*Seventh Company, Mark Time*: the confusion now encreases, for the Captain of 6 does not, at the same instant, *halt* his company; if 6 does not hear the command of 7, it will be in a moment in line with 7; 5 will be in a line with 6; a number of companies will be in line together, perhaps a whole wing;

and

and every feature of the echellon be lost. If this disorder appears in presence of an active enemy, total rout and deserved disgrace would be the inevitable consequence; the blame of which would fall properly on the Colonel, who alone should be responsible for the discipline of his regiment.'

The volume is patronized by a number of subscribers, of the Military profession, in the line and in the Militia. Suth.d

## SINGLE SERMONS.

Art. 50. *The Advantages of diffused Knowledge:* Preached at Scarborough, Aug. 8., and at Kingston upon Hull, Dec. 5, 1802, for the Benefit of Two Charity Schools, instituted at those respective Places for the Education of the Children of the Poor. By Francis Wrangham, M. A. 4to. 1s. 6d. Mawman.

This discourse enables us to add another tribute to the commendation which, on several occasions, we have bestowed on the intelligent and liberal writer. With a mind expanded by Christian benevolence, and unchilled by timid apprehension, Mr. Wrangham maintains the beneficial influence of the improved education of the lower classes on the general happiness of the community. He argues against the idea, which some persons have formed, that the religion of the common people must be bottomed in ignorance; and he quotes Dr. Johnson's remark * against the notion that their ignorance is essential to their being industrious:

'Ignorance the mother of devotion! Yes; of devotion to the mandates of civil and ecclesiastical tyranny, to the Autocrats of Turkey and of Russia, to the Pontiffs of Rome and the Lamas of Thibet. But, of real devotion? No. Of Superstition indeed and her ghastly train, of ungodly presumptions and of unmanly terrours, of the savage idolatries of Brahma and Mexitli, and the little less savage *Auto-da-fés* of the Inquisition, she is the faithful parent. But these are not models to be proposed for the imitation of Protestants, and of Englishmen; nor is the principle to be endured by those, who remember that Christ *was eyes to the blind* in a moral as well as in a physical sense, that to *preach the Gospel to the poor* was his express errand, and that to *search the Scriptures* is one of his emphatic injunctions.'

The moral state of the poor in North Britain, where schools are by act of Parliament maintained in every parish, affords a complete answer to those who are apprehensive that the education of the lower classes is a public evil. Mo-y.

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'* The insinuation, that *a parish-school might have a tendency to make the people less industrious*, was strenuously resisted by our late great Moralist, Johnson, with his emphatic "No, Sir: while learning to read and write is a distinction, the few who have that distinction may be the less inclined to work; but, when every body learns to read and write, it is no longer a distinction. A man, who has a laced waistcoat, is too fine a man to work; but if every body had laced waistcoats, we should have people working in laced waistcoats, &c."' Boswell's Life of Johnson.'

Art.

Art. 51. Preached in Lambeth Chapel, 27th March, 1803, at the Consecration of the Hon. and Right Rev. George Pelham, D.D., Lord Bishop of Bristol, by the Rev. John Garnett, M. A. &c. 4to 1s. 6d. Robson.

From 2 Timothy, i. 8. the preacher takes occasion to pass some commendations on the clergy of the present day, and on the ecclesiastical establishment of this country; accompanied by an encomium on the reigning Head of our Church. The great duty recommended in the text, therefore, is no otherwise enforced in this sermon, than as it is illustrated by these shining examples. Man.

Art. 52. Preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, 6th May, 1802. By Geo. Law, M.A., Prebendary of Carlisle. 4to. 1s. Rivingtons.

The excellence of charity, as a Christian grace, is properly pointed out in this discourse, by a comparison between the sentiments of Pagan and Christian writers on the subject; and charity (implying beneficence) is here defined to be one of the *peculiar doctrines* of Christianity. In that sense of the word, however, we should have preferred the term *moral precept*; and we must remark that unity of subject is rather violated in this sermon. From the importance of charity, the author passes to that of the Sabbath; and thence to the Church establishment, and the duty of supporting the orphans of the clergy. Among other arguments on this head, it is urged that the daughters of clergymen have been known to be driven by abject want to become the victims of seduction.

We cannot help objecting to a mode of speaking adopted by Mr. Law, and others of his reverend Brethren, as an improper application of scriptural phraseology. We allude to the distinction which they make between the clergy and the laity. The former they emphatically denominate as 'of the household of faith:' but are the laity less so? Those of the household of faith, in the Apostle's days, were the little band of distressed and persecuted Christians, who peculiarly needed each other's kindness and support:—they were not those "of the spirituality." The text probably led the author to this misapplication; viz. Romans xv. 25, 26, 27. D.

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## CORRESPONDENCE.

We are obliged to our Correspondent at Penzance who signs L.; and when the work to which he refers comes into our hands, (we have not yet seen it,) we shall pay due attention to his suggestions.

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Mr. H. of Scarborough is informed that his instructions were not fulfilled; and that we cannot take the steps which he requests.

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The *Advertisement* contained in the letter of J. C—d, of Edinburgh, might be inserted in a magazine, or more properly in a newspaper, but is not consistent with our plan and our duty.

Errors, pp. 261, 299, 304, 326, 331.